

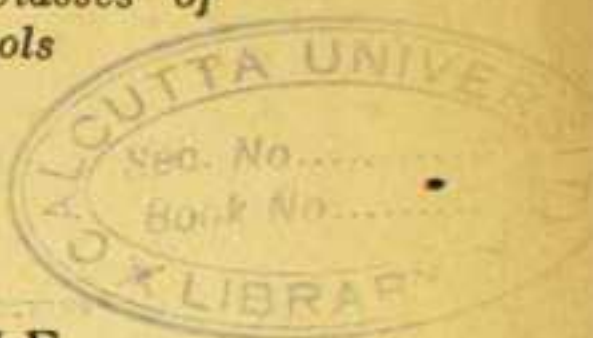


AN ELEMENTARY SANSKRIT GRAMMAR



AN ELEMENTARY SANSKRIT GRAMMAR

*For use in the Upper Classes of
High English Schools*



BY
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ASSISTED BY
PANDIT BAHUBALLABHA SHASTRI

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PREFACE

THE Compilers of this Elementary Grammar, primarily meant for candidates for the Matriculation Examination of the Calcutta University, have been guided in their work by two main considerations. In the first place, it has been their aim to render the Grammar as simple as possible and hence to admit into it nothing in excess of what the Student at that stage may really be expected to know. By a Student's 'knowing' grammatical forms they understand that he should be able not only to recognise and analyse them when he meets with them in literature but also to reproduce and apply them accurately for the purposes of translation into, and composition in, Sanskrit. This latter consideration at once very definitely limits the matter to be comprised in a Grammar; and the Compilers, therefore, have excluded from their book many of the less common forms which, as a rule, are given even in Grammars of an elementary type. The teacher will not find it difficult to give supplementary instruction regarding such



forms whenever required. And the Student also should early acquire the capacity and habit of consulting, for information not given in this text-book, grammars of a more advanced type—copies of some of which ought to be accessible to him in his School Library.

The Compilers, in the second place, have endeavoured to cast the grammatical matter in a form which will not present too many difficulties to teachers, many, or most, of whom may have learned their Sanskrit grammar according to the old Indian system. For this reason Sanskrit technical terms are freely used together with the corresponding English ones, and occasionally views on points of grammar which are distinctively Indian have been referred to and explained.

A supplement to this grammar, in the form of a 'Dhātukosha' containing a very full statement of all the tenses, moods, etc., of the more commonly used verbs, will be published shortly.

The compilation of a grammar on the lines indicated in the above was first suggested to the undersigned by the Vice-Chancellor of the University, the Hon'ble Mr. Justice Asutosh

Mookerjee, Saraswati, C.S.I., whose interest in the promotion of Oriental studies is well-known and who, since a long time, has felt convinced that a book of this type would contribute to make Sanskrit more popular in our Schools and to bring it into line with other branches of study.

G. THIBAUT.

B. B. SHASTRI.

N.B.—It is not of course intended that the entire Dhātukosha should be included in the Matriculation Course ; as a whole it is meant for purposes of reference only. But Matriculation Candidates will be expected to be familiar for the purposes of translation and composition with the different tenses, moods, participles, etc., of the following roots :

अद् । अप् । अर्च् । अर्ज् । अर्ह् । अश् । अस् ।
 आप् । आस् । इ । इप् । ईच् । कथ् । कम् ।
 कुप् । कृ । कृप् । कृष् । क्रम् । क्री । क्रीड् । क्रुध् ।
 क्षम् । क्षि । खन् । खाद् । गम् । गुप् । गै । ग्रह् ।
 घ्रा । चर् । चि । चिन्त् । छद् । जन् । जप् । जागृ ।
 जि । जृ । ज्ञा । ज्वल् । तन् । तप् । तुद् । तुप् ।
 ढ । त्यज् । त्रै । त्वर् । दंश् । दह् । दा (दाण्) ।
 दा । दिव् । दुप् । दुह् । दृश् । द्रुह् । द्विप् । धा ।
 धाव् । धू । धृ । नम् । नश् । निन्द् । नी । कृत् ।



पच् । पठ् । पत् । पा । पीड् । पुष् । पू । पूर ।
 पू । प्रच्छ । प्री । बन्ध् । बाध् । बुध् । ब्रू । भक्ष् ।
 भज् । भञ्ज् । भा । भास् । भिद् । भी । भुज् । भू ।
 भृ । भ्रम् । मन् । मा । मि । मिल् । मुच् । मुद् ।
 मृ । मृज् । मृष् । यज् । यत् । यम् । या । याच् । युज् ।
 युध् । रच् । रच् । रम् । राज् । राध् । रुच् । रुद् ।
 रुध् । रुह् । लभ् । लिप् । लिह् । वच् । वद् । वस् ।
 वह् । विद् । विश् । वृ । वृज् । वृत् । वृध् । वृष् ।
 शक् । शङ् । शंस् । शप् । शम् । शास् । शी । शुच् ।
 शुभ् । शुष् । यम् । त्रि । शु । श्वस् । सह् । सिच् ।
 सिध् । सृ । सृज् । सु । सू । स्या । स्ना । स्पर्ध् ।
 स्पृश् । स्पृह् । स्मृ । स्वप् । हन् । इस् । हिन्स् । हृत् ।
 हृप् । ह्रि ।

PREFACE TO SECOND EDITION

A number of minor changes have been made in this edition. In order to meet a wish expressed in many quarters that order of Persons in the Paradigms of Verbs which is customary in Indian Grammar has been adopted—the 'First Person' of Western Grammar thus coming in the third place, and the 'Third Person' in the first place.

27-9-13.

G. THIBAUT.

B. B. SHASTRI.



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CHAPTER I

The Alphabet

1. Sanskrit is most commonly written in the *Devanāgarī* character. The *Devanāgarī* Alphabet comprises forty-eight *letters* (वर्ण or अक्षर). Of these letters thirteen are *vowels* (स्वर), and thirty-five *consonants* (व्यञ्जन).

2. Of the thirteen *vowels* five are *short* (ह्रस्व), viz., अ a, इ i, उ u, ऋ r or ri, and लृ l or li; and eight are *long* (दीर्घ), viz., आ ā, ई ī, ऊ ū, ॠ r̄ or rī, ए ē or e, ऐ ai, ओ ō or o, and औ au.

3. The following is a list of the *consonants* :—

क k,	ख kh,	ग g,	घ gh,	ङ ṅ ;
च c (or ch),	छ ch (or chh),	ज j,	झ jh,	ञ ñ ;
ट t,	ठ th,	ड d,	ढ dh,	ण ṇ ;
त t,	थ th,	द d,	ध dh,	न n ;
प p,	फ ph,	ब b,	भ bh,	म m ;
य y,	र r,	ल l,	व v ;	
श ś or ṣ,	ष sh or ṣ,	स s,	ह h ;	
ṁ or ṁ (Anusvāra),				
ḥ (Visarga).				



When following a consonant, the vowels are written as follows :—

आ १, इ २, ई ३, उ ४, ऊ ५, ए ६, ऐ ७, औ ८, ओ ९, औ १०.

Thus—

क,	का,	कि,	की,	कु,	कू,	क,
ka,	kā,	ki,	kī,	ku,	kū,	kr,
कृ,	कृ,	के,	कै,	को,	को;	
kr,	kl,	ke,	kai,	ko,	kau;	

र ru, रु rū, शू śu, शू śū, शृ or शृ śr,
शृ śr, हु hu, हू hū, हृ hr, हृ hr.

4. The consonants are divided into *groups*, according to the vocal organs employed in their articulation. The first five of these groups are called *Vargas* and each group is distinguished by the first letter it comprises. Thus, the क-वर्ग comprises क ख ग घ ङ.

च छ ज झ ञ form the च-वर्ग, ट ठ ड ढ ण the ट-वर्ग, त थ द ध न the त-वर्ग and प फ ब भ म the प-वर्ग.

The letters य र ल व are called अन्तःस्थ-वर्ण.

श ष स and ह are comprised under the name ऊष्म-वर्ण.

The last letters of the *Vargas*, i. e., ङ ज ण न and म are comprised under the term अनुनासिक.



and this name is also applied to the sign " written above a letter.

5. Consonants uniting with each other without intervening vowels are written in groups (*Compound Consonants*).

The following is the list of *Compound Consonants* :—

क kka,	ख khha,	क्त kta,	क्त्य ktya,
कत्रा ktra,	कत्वा ktva,	क्ना kna,	क्मा kma,
क्य kya,	क्का kra,	क्का kla,	क्का kva,
क्ष kṣa,	क्षमा kṣma,	क्ष्या kṣya,	क्ष्वा kṣva,
ख्या khya,	ख्हा khra,	ग्या gya,	ग्रा gra,
ग्या grya,	घ्ना ghna,	घ्मा ghma,	घ्या ghya,
घ्ना ghra,	ङ्का ṅka,	ङ्क्ता ṅkta,	ङ्क्क्षा ṅkṣa,
ङ्क्क्षा ṅkṣva,	ङ्गा ṅga,	ङ्ग्या ṅgya,	ङ्गमा ṅma,
च्चा cca,	च्च्चा ccha,	च्च्च् cchra,	च्च्च् cña,
च्च्च् cma,	च्च्च् chya,	च्च्च् chra,	च्च्च् jja,
ज्ज् ज्जहा,	ज्ज् jña,	ज्ज्या jñya,	ज्ज् jma,
ज्ज्या jya,	ज्ज् jra,	ज्ज् jva,	ज्ज् ñca,
ज्ज् ñcha,	ज्ज् ñja,	ट्ता tta,	ट्या त्या,
ट्त्रा tra,	ट्थ्या thya,	ट्थ्हा thra,	ट्थ्या द्या,
ट्थ्हा dra,	ट्थ्हा ध्या,	ट्थ्हा ध्हा,	ट्थ्हा ण्हा,
ट्थ्हा ण्था,	ट्थ्हा ण्दा,	ट्थ्हा ण्णा,	ट्थ्हा ण्मा,
ट्क्ता tka,	ट्क्ता tta,	ट्क्ता त्त्या,	ट्क्ता त्त्रा,
ट्क्त्वा ttva,	ट्क्त्वा त्था,	ट्क्त्वा त्ना,	ट्क्त्वा त्पा,
ट्क्त्मा tma,	ट्क्त्वा or त्क्त्त्रा,	ट्क्त्वा त्र्या,	ट्क्त्वा त्वा,
ट्क्त्वा tsa,	ट्क्त्वा थ्या,	ट्क्त्वा द्गा,	ट्क्त्वा द्दा,



ड ddha,	डु ddhva,	ड dna,	ड dba,
डु dbha,	डु dbhya,	डु dma,	डु dya,
डु dra,	डु drya,	डु dva,	डु dvya,
ध dhna,	ध dhma,	ध dhya,	ध dhra,
धु dhrya,	धु dhva,	न्त nta,	न्त ntya,
न्त ntra,	न्त nda,	न्त ndra,	न्त ndha,
न्त ndhra,	न्त nna,	न्त nra,	न्त pta,
प्य ptya,	प्य pna,	प्य pma,	प्य pya,
प्य pra,	प्य pla,	प्य psa,	प्य bja,
बु bda,	बु bdha,	बु bna,	बु bra,
भु bhna,	भु bhya,	भु bhra,	भु bhva,
भु mna,	भु mpa,	भु mba,	भु mbha,
भु mma,	भु mya,	भु mra,	भु mla,
य्य yya,	य्य yva,	क र्का rka,	ध र्दha,
ल्ल lka,	ल्ल lpa,	ल्ल lla,	ल्ल lva,
वु vna,	व्य vya,	वु vra,	वु sca,
शु scya,	शु scha,	शु sna,	शु sya,
शु sra,	शु srya,	शु sla,	शु sva,
शु svya,	शु sta,	शु stya,	शु stra,
शु stva,	शु stha,	शु sna,	शु ska,
शु sta,	शु stya,	शु stra,	शु strya,
शु stva,	शु sna,	शु sma,	शु sya,
शु sra,	शु sva,	शु hna,	शु hna,
शु hma,	शु hya,	शु hra,	शु hla,
शु nva.			

*Guṇa and Vṛddhi*

6. It frequently happens in Sanskrit, in declension or conjugation, or in the formation of new words, that इ or ई changes to ए, उ or ऊ to ओ, ऋ or ॠ to अर्, लृ to अल्; and again that अ changes to आ, इ or ई to ऐ, उ or ऊ to औ, ऋ or ॠ to आर्, लृ to आल्. In these cases ए ओ अर् and अल् are called the गुण of इ ई, etc. ; and आ, ऐ, etc., are called the वृद्धि of अ, इ, etc.

Vowels, therefore, may be classified as follows :—

Simple vowels :	अ, आ, इ, ई, उ, ऊ, ऋ, ॠ, लृ
	~~~~ ~~~~~ ~~~~~ ~~~~~
Guṇa vowels :	ए ओ अर् अल्
Vṛddhi vowels :	आ ऐ औ आर् आल्

## CHAPTER II

## Sandhi

7. In Sanskrit, when syllables are combined into words, or words are combined with other words either into Compound words or into sentences, the final and initial letters having close proximity with each other (coming in contact) sometimes undergo certain changes. These changes are comprised under the term सन्धि¹

¹ परः सन्धिकर्तुः संहिता—Paṇ., I. 4. 109.



(combination). Sandhi is *compulsory* in the body of a word but is optional in the other cases. The rules of Sandhi are many and very complicated. The following rules apply throughout to the changes of initial and final letters of complete words (पद) ; and to some extent to the changes of letters in the body of words. The many special rules which hold good for changes of the latter kind will not be detailed in this grammar.

### Combination of Vowels

( स्वरसन्धि )

8. Final अ or आ combines with initial अ or आ into आ—

दण्ड + अग्रम् = दण्डाग्रम्

तथा + अहम् = तथाहम्

तत्र + आसीत् = तत्रासीत्

सा + आगता = सागता

9. Final इ or ई combines with initial इ or ई into ई—

अस्ति + इति = अस्त्येति

अधि + ईश्वरः = अधीश्वरः

मही + इन्द्रः = महीन्द्रः

10. Final उ or ऊ combines with initial उ or ऊ into ऊ—

साधु + उक्तम् = साधूक्तम्

भू + ऊर्ध्वम् = भूः



11. Final ऋ combines with initial ऋ into  
ऋ—

पितृ + ऋद्धिः = पितृद्धिः

12. Final अ or आ combines with initial इ or ई into ए ; with initial उ or ऊ into ओ ; with initial ऋ into अर्—

तव + इन्द्रः = तवेन्द्रः

परम + ईश्वरः = परमेश्वरः

हित + उपदेशः = हितोपदेशः

गङ्गा + उदकम् = गङ्गोदकम्

तव + ऋद्धिः = तवद्धिः

महा + ऋषिः = महर्षिः

13. Final अ or आ combines with initial ए or ऐ into ऐ ; with initial ओ or औ into औ—

मम + एतत् = ममेतत्

दृष्ट्वा + एव = दृष्ट्वैव

तव + औष्ठः = तवौष्ठः

तव + औषधम् = तवौषधम्

14. Final इ or ई before initial अ or आ, उ or ऊ, ऋ, ए or ऐ, ओ or औ is changed into य—

दधि + अत्र = दध्यत्र

नदी + आसीत् = नद्यासीत्

इति + उवाच = इत्युवाच

आगच्छति + ऋषिः = आगच्छत्यृषिः

निन्दति + एनम् = निन्दत्येनम्



15. Final उ or ऊ before initial अ or आ, इ or ई, ऋ, ए or ऐ, ओ or औ, becomes व्—

खलु + अहम् = खल्वहम्

साधु + इदम् = साध्विदम्

सुभ्रू + ओष्ठः = सुभ्रूष्ठः

16. Final ऋ or ॠ, before initial अ or आ, इ or ई, उ or ऊ, ए or ऐ, ओ or औ, becomes र्—

पितृ + अनुमतिः = पितृनुमतिः

मातृ + आनन्दः = मातृानन्दः

पितृ + उपदेशः = पितृपदेशः

17. Final ए and ओ become अय् and अव् respectively before any vowel in the body of a word ; if they stand at the end of a word ( पदान्त ), the य् of अय् and the व् of अव् are optionally dropped—

शे + अनम् = शयनम्

हरे + एहि = हरयेहि or हर एहि

प्रभो + एहि = प्रभवेहि or प्रभ एहि

18. ए and ओ at the end of a word ( पदान्त ) remain unchanged before initial अ, but the अ is dropped—

ते + अपि = तेऽपि

विष्णो + अव = विष्णोऽव



19. Final ऐ and औ become आय् and आव् respectively before any vowel ; if they stand at the end of a word (पदान्त), the य् and व् may be dropped—

नै + अकः = नायकः

त्रियै + एति = त्रियायेति or त्रिया एति

रवौ + अस्तमिते = रवावस्तमिते or रवा अस्तमिते

Note particularly that after the dropping of the य् and व् no further Sandhi can take place between the final and initial vowels.

### *Irregular Vowel-Sandhi*

A few cases of irregular Vowel-Sandhi must be noted.

20. When a *preposition* ( उपसर्ग ) ending in अ or आ combines with a verbal root ( धातु ) beginning with ऋ, the अ or आ combines with ऋ into आर् ( not अर् )—

प्र + ऋच्छति = प्राच्छति

The prepositions ending in अ or आ are अप, अव, उप, प्र, परा and आ.

21. When one of the same prepositions combines with the initial ए or औ of a root, the result is ए or औ ( not ऐ or औ )—

उप + एजते = उपेजते

उप + ओषति = उपोषति



But in the case of the ए of the roots एष् and इष् the general rule holds good—

उप + एति = उपैति

उप + एधते = उपैधते

But in imperative 2nd person singular—

अव + एहि = अवेहि, not अवैहि

उप + एहि = उपेहि

22. When the ओ of ओष्ठ combines with a preceding अ or आ, in a *compound word* (समास), the result may be either औ or ओ—

अधर + ओष्ठ = either अधरौष्ठः or अधरोष्ठः

23. When कृत is preceded, in a *compound word* (द्वितीयासमास), by अ or आ, the result of the combination is आर्—

दुःख + कृतः (affected by pain) = दुःखार्तः

24. We further note the following cases of *irregular Vowel-Sandhi*, in certain *compound words* which are in common use—

गो + अक्षः = गवाक्षः

अक्ष + ऊहिनी = अक्षौहिणी

स्त्र + ईरः = स्त्रैरः

मृत + अण्डः = मृतण्डः

कुल + अटा = कुलटा

मनस् + ईषा = मनीषा



25. In certain cases the Vowel-Sandhi demanded by the preceding rules *does not take place*. The most important cases of this kind are the following :—

26. ई ऊ and ए when द्विवचन terminations, either nominal or verbal, remain unchanged before any initial vowel—

कवी + इमौ = कवी इमौ

साधू + इमौ = साधू इमौ

अमू + अभर्तुः = अमू अभर्तुः

लते + एते = लते एते

याचेते + अर्थम् = याचेते अर्थम्

27. The ई of अमी (nom. plural of the pronoun अदस्) is treated in the same way—

अमी + अश्वाः = अमी अश्वाः

28. Interjections consisting of one vowel only, and also हे and अहो, do not enter into Sandhi with a following initial vowel—

इ + इन्द्रः = इ इन्द्रः

आ + एवम् = आ एवम्

हे + इन्द्रः = हे इन्द्रः

अहो + अपूर्वम् = अहो अपूर्वम्



## Combination of Consonants

( व्यञ्जनसन्धिः )

29. In Sanskrit no consonants can in common usage stand at the end of a word (पदान्त) but the following—क् ग् ट् ड् त् द् प् ब् ड् ण् न् म् ल् : (Visarga) and ' (Anusvāra). As a rule no word in Sanskrit generally ends in more than one consonant.

30. Final ( पदान्त ) क् च् ट् त् and प् change respectively to ग् ज् ड् द् and ब् before an initial vowel or before an initial letter which is third, fourth or fifth in the वर्ग to which it belongs, and also before initial य् र् ल् व् and ह्—

सम्यक् + उक्तम् = सम्यगुक्तम्

सम्राट् + अयम् = सम्राडयम्

जगत् + ईशः = जगदीशः

चित् + रूपम् = चिद्रूपम्

ककुप् + अत्र = ककुबत्र

31. Final त् remains त् before the suffixes ( प्रत्यय ) वत् and मत्—

विद्युत् + वत् = विद्युत्वत्

32. According to Rule 30 final ( पदान्त ) क् ट् त् प् become ग् ड् द् ब् before initial न् or म्; but more generally they in that position become ड् ण् न् म्.



Thus—

दिक् + नागः = दिङ्नागः (more usual than दिग्नागः)

तत् + नूनम् = तन्नूनम् (more usual than तदनूनम्)

एतत् + मुरारिः = एतन्मुरारिः (more usual than एतद्-मुरारिः)

षट् + मुखः = षण्मुखः (more usual than षड्मुखः)

33. The latter change is *obligatory* (not optional) before the suffixes मय and मात्र—

वाक् + मयः = वाङ्मयः

चित् + मयः = चिन्मयः

तत् + मात्रम् = तन्मात्रम्

But षट् + नवतिः becomes षण्मवतिः only (not षड्मवतिः); षट् + नगर्यः = षण्मगर्यः; and the genitive case of षष् is षण्माम् only.

34. Final त् and न् before initial ल् become ल् and ळ् respectively—

तत् + लभते = तल्लभते

महान् + लाभः = महल्लाभः

35. The स् of the root स्था and its derivatives is dropped after the preposition उत्—

उत् + स्थानम् = उत्थानम्

उत् + स्थापयति = उत्थापयति

36. Final क् ट् त् प् before initial ह् become ग् ङ् द् ब् under Rule 30, but usually a further



change takes place, the initial ह् being changed into घ् द् ध् भ् respectively—

वाक् + हरिः = वाग्हरिः or (usually) वाग्घरिः

परिव्राट् + हतः = परिव्राट्हतः or परिव्राट्ढतः

तत् + हतम् = तद्हतम् or तद्धतम्

अप् + हरणम् = अक्हरणम् or अक्भरणम्

37. Final त् before initial च् or छ् becomes च—

तत् + चित्तम् = तच्चित्तम्

तत् + छादयति = तच्छादयति

38. Before initial ज् it becomes ज्—

तत् + जायते = तज्जायते

39. Before initial श् it becomes च्—

तत् + शृणोति = तच्शृणोति

More commonly, however, an *additional* change takes place, the initial श् being changed into छ्—

तच्छृणोति

40. An analogous change of initial श् may take place after final क् ट् and प्—

वाक् + शतम् = वाक्शतम् or वाक्छतम्

परिव्राट् + शेते = परिव्राट्शेते or परिव्राट्छेते

अप् + शब्दः = अप्शब्दः or अप्छब्दः

41. This change of श् into छ् takes place, however, only if the श् is followed either by



a vowel or one of the letters य् र् ल् व्. Hence—  
वाक् + योतति = वाक् योतति only.

42. Final त् before an initial ट् ढ् ण् ट् becomes ट् (which in certain cases becomes ण् under Rule 30)—

तत् + टीका = तटीका

उत् + डयते = उडडयते

43. Final न् before initial च् or छ् changes to Anusvāra and ञ् is inserted after it—

हसन् + चकार = हसंञ्चकार

44. Before initial ट् or ढ् final न् is changed into Anusvāra and ण् is inserted—

महान् + ठकुरः = महंञ्ठकुरः

45. Before त् or थ् final न् is changed into Anusvāra and स् is inserted—

चक्रिन् + त्रायस्व = चक्रिंस्त्रायस्व

46. The changes prescribed by Rules 43, 44 and 45 do not affect the final न् of प्रश्नान्—

प्रश्नान् + तनोति = प्रश्नान्तनोति

47. The change of न् into Anusvāra *plus* ञ्, ण् or स् takes place, however, only if the च् छ् ट् ढ् त् थ् are followed either by a vowel or one of the letters य् र् ल् व्. Hence—

सन् + ऋरुः = सन्ऋरुः only.



48. Final न् before ज् and श् becomes ज्ञ् ;  
the श् may be changed to क्—

शत्रून् + जयति = शत्रूञ्जयति

तान् + शशकान् = ताञ्शशकान् or ताञ्छशकान्

49. Final न् before ङ् and ढ् is changed to ण्—

महान् + डामरः = महाण्डामरः

50. Final ( पदान्त ) म् is changed into Anusvāra before any consonant—

त्वम् + करोषि = त्वं करोषि

नदीम् + तरति = नदीं तरति

सत्वरम् + याति = सत्वरं याति

हरिम् + वन्दे = हरिं वन्दे

शय्यायाम् + शेति = शय्यायां शेति

51. सम् + राट् remains सम्म्राट् (the म् cannot become Anusvāra).

52. In addition to the above, before any consonant of the five *Vargas*, final म् may be changed into the nasal of the *Varga* concerned—

त्वङ्करोषि or त्वं करोषि

नदीन्तरति or नदीं तरति

मधुरम्फलम् or मधुरं फलम्

53. After the Anusvāra into which the म् of पुम् is changed in certain compounds, श् or स् is inserted—

पुम् + चली = पञ्चली

पुम् + कोकिलः = पञ्कोकिलः



54. स् is inserted after the Anusvāra into which the म् of सम् is changed before क् or derivatives of क्—

सम् + कृतः = संस्कृतः

सम् + कारः = संस्कारः

55. In the body of a word, final न् and म् change into the fifth letter of the *Varga* to which the immediately following consonant belongs—

शाम् + तः = शान्तः

56. In the same circumstances, न् and म् change into Anusvāra before श् ष् स् or ह्—

आक्रम् + स्यते = आक्रंस्यते

57. क् standing at the beginning of a word and preceded by a short vowel or the particles आ and मा, becomes च्क्—

स्व + क्वाया = स्वच्क्वाया

आ + क्वादयति = आच्क्वादयति

58. This change is optional if क् is preceded by any other final long vowel—

लक्ष्मी + क्वाया = लक्ष्मीच्क्वाया or लक्ष्मीक्वाया

59. In the body of a word क् necessarily becomes च्क् after any vowel—

वेच्छिद्यते ( from किद् )



60. Final ड्, ण् and न् preceded by a short vowel and followed by any vowel are doubled—

प्रत्यङ् + आस्ते = प्रत्यङ्ङास्ते

सुगण् + आस्ते = सुगण्णास्ते

एतस्मिन् + अन्तरे = एतस्मिन्नन्तरे

61. Consonants ( except र् and ह् ) if preceded by र् and ह्—these letters being themselves preceded by a vowel—may be doubled—

अर्कः or अर्कः

ब्रह्मन् or ब्रह्मन्

Visarga for final स् and र्

62. At the end of a word ( पदान्त ) स् and र् change into Visarga—

रामः for रामस्, अग्निः for अग्निस्,

प्रातः for प्रातर्

63. This Visarga remains unchanged before following क् ख् प् फ्—

कः करोति

कः पचति

But it is optionally changed before श्, घ्, स्—

कः शिते or कश्शिते

कः घन्तः or कघघन्तः

कः साधुः or कस्साधुः



64. Before च् or क् the Visarga changes to ञ, before ट् or ठ to ढ, before त् or थ to स्—

पूर्णः + चन्द्रः = पूर्णञ्चन्द्रः

ततः + छिन्ने = ततश्छिन्ने

भग्नः + ठकुरः = भग्नठकुरः

नमः + तुभ्यम् = नमस्तुभ्यम्

65. Visarga, following any vowel but अ or आ, becomes र् before any vowel, or any consonant which is third or fourth or fifth in its *Varga*, or य् र् ल् व् and ह्—

कविः + अयम् = कविरयम्

निः + धनः = निर्धनः

शिशुः + हसति = शिशुहसति

66. If, however, the Visarga is preceded by अ and followed by any vowel but अ, it is dropped—

वायसः + आह = वायस आह

कः + एषः = क एषः

Note particularly that after the dropping of the Visarga (Rules 66, 69, 70, 71), no further Sandhi can take place between the final and initial vowels¹—

वायसः + आह = वायस आह

गताः + अश्वाः = गता अश्वाः

67. If preceded by अ and followed by one of the consonants enumerated in Rule 65, the अ + Visarga change to ओ—

¹ न विसर्जनीयलोपे पुनः सन्धिः ।



शोभनः + गन्धः = शोभनो गन्धः  
 निर्वाणः + दीपः = निर्वाणो दीपः  
 अतीतः + मासः = अतीतो मासः  
 मनः + रमते = मनो रमते

68. If preceded by अ and followed by initial अ, the अ + Visarga become ओ and the initial अ is dropped—

नरः + अयम् = नरोऽयम्  
 वेदः + अधीतः = वेदोऽधीतः

69. The Visarga, preceded by आ and followed by any vowel or any of the consonants enumerated in Rule 65, is dropped—

हताः + अश्वाः = हता अश्वाः  
 देवाः + इह = देवा इह  
 देवाः + यान्ति = देवा यान्ति

70. Under the same circumstances, the Visarga of भोः is dropped—

भोः + अच्युत = भो अच्युत

71. The two pronouns सः (तद्) and एषः (एतद्) drop the Visarga before any consonant, and any vowel except अ. Before अ the final अ + Visarga become ओ and the initial अ is dropped—

सः + एति = स एति  
 एषः + गच्छति = एष गच्छति

But सः + अस्ति = सोऽस्ति

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72. The Visarga which represents a final र् (e.g., पुनः for पुनर्) is not treated according to Rules 66, 67, 68 and 69 but returns to र्—

पुनः + अत्र = पुनरत्र  
 पुनः + आगतः = पुनरागतः  
 पुनः + गच्छति = पुनर्गच्छति  
 द्वाः + एषा = द्वारेषा

73. Before initial र् final र् is dropped and the preceding short vowel is lengthened—

पुनर् + रमते ( for पुनः रमते ) = पुना रमते  
 शम्भुर् + राजते = शम्भू राजते  
 हरिः + रमते = हरी रमते

74. In a certain number of cases the Sandhi-changes of Visarga are not in accordance with the above-stated general rules. A few only of these exceptions are stated here :—

(a) Compounds with निः, दुः, आविः, चतुः—

निः + कामः = निष्कामः  
 निः + फलः = निष्फलः  
 दुः + कृतम् = दुष्कृतम्  
 आविः + कृतः = आविष्कृतः  
 चतुः + कोणः = चतुष्कोणः

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(b) Compounds of नमः, तिरः, पुरः with the root कृ or derivatives of it—

नमः + कारः = नमस्कारः

नमः + कृत्य = नमस्कृत्य

Thus तिरस्कारः, पुरस्कारः, etc.

(c) Other cases are—

श्रेयः + करः = श्रेयस्करः

अयः + कान्तः = अयस्कान्तः

यशः + करः = यशस्करः

अधः + पदम् = अधस्तदम्

भाः + करः = भास्करः

आयुः + कामः = आयुष्कामः

भ्रातुः + पुत्रः = भ्रातुष्युत्रः

धनुः + कः = धनुष्कः

धनुः + काण्डम् = धनुष्काण्डम्

तेजः + विन् = तेजस्विन्

ज्योतिः + मत् = ज्योतिष्मत्

75. अहर् (from अहन्) displays various irregularities in compounds—

अहः + पतिः = अहःपतिः or अहर्पतिः

अहः + रात्रः = अहोरात्रः

अहः + अहः = अहरहः

Note also—

स्वः + पतिः = स्वःपतिः or स्वर्पतिः

गौः + पतिः = गौःपतिः, गौर्पतिः or गोष्यतिः



## Change of न् into ण्

76. न्, if followed by a vowel or न् म् य् व्, changes to ण् through the influence of ऋ ऌ र् or ष् preceding the न् within the same word,¹ provided there intervene between the influencing letter and न् no other letters but vowels and consonants of the क-वर्ग or प-वर्ग, य् व् ह् or Anusvāra²—

नृणाम्, अर्केण, अर्पणम्, धर्मेण, रावणः, कार्येण, कृपणः, गृह्णाति, दूषणम्, जिष्णुः, वृंहणम्.

77. But no such changes take place in अर्चनम् (where a letter of the च-वर्ग intervenes); दर्शनम् (where श् intervenes); रमन्ते (where the न् is followed by त्) and रामान्, हरीन्, नृगान्, etc. (where the न् being the last letter of the word is not followed by any other letter).

78. The 'influencing' letters may change the न् into ण् also when occurring in a word which is the first part of a compound, while the न् occurs in the second part; but in many such cases the न् remains unchanged—

अय + नीः = अयणीः

याम + नीः = यामणीः

सर्व + अङ्गः = सर्वाङ्गः

¹ रषाभ्यां नी णः समानपदे—Pāṇ., 8.4.1.

² षट्कुपुङ्गुन्मव्यवायेऽपि—Pāṇ., 8.4.2.



वृत्र + हनम् = वृत्रहणम्

शूर्प + नखा = शूर्पणखा

But, on the other hand—

परा + अङ्गम् = पराङ्गम्

सर्व + नामन् = सर्वनामन्

वृत्र + घ्नः = वृत्रघ्नः

79. In some cases the change of न् to ण् is optional—

गिरिनदी or गिरिणदी

व्रीहिवापिनः or व्रीहिवापिणः

80. Frequent instances of the change of न् into ण् are also afforded by compounds of verbal roots or their derivatives with prepositions containing र्—प्रणमति ( प्र + नमति ), प्रणायकः ( प्र + नायकः ), अन्तर्णयति ( अन्तः + नयति ), प्राणिति ( प्र + अनिति ), प्रमाणम् ( प्र + मानम् ).

But, on the other hand, परिनर्तनम्, प्रनष्टः, प्रघ्नन्ति, etc.

### Change of स् into ष्

81. Non-final स्, chiefly of suffixes and terminations, if followed by a vowel, or क्त्थन्म्यक्,



changes into ष् through the influence of an immediately preceding vowel (excepting अ and आ) or क् or र्—

हरि + सु = हरिषु, गुरु + सु = गुरुषु, वाक् + सु = वाचु,  
गमि + स्यति = गमिष्यति, सु + स्वाप = सुष्वाप, सर्पिः  
(Visarga for स्) + कः = सर्पिष्कः, सर्पिः + मत् = सर्पिष्यत्.

82. The above rule holds good even in cases where Anusvāra, standing for न्, or Visarga intervenes between स् and the preceding influencing letter—

हवींषि, हविःषु

83. The same principle affects the initial स् of many verbs when compounded with prepositions—

अभि + स्तौति = अभिष्टौति

नि + सीदति = निषीदति

84. And in the case of these verbs the change takes place even when the augment (अडागम) intervenes between the influencing letter and the स्—

अभ्यष्टौत् (imperfect tense of अभि + स्तु), न्यषीदत्

85. In certain other cases the स् remains unchanged—*e.g.*, परि + सोढुम् (infinitive of सह) = परिसोढम्.



86. The same change affects the initial स् of the second members of many other compounds—

वि + समः = विषमः, युधि + स्थिरः = युधिष्ठिरः, अग्नि + स्तोमः = अग्निष्टोमः, मातृ + स्वसा = मातृष्वसा, पितृ + स्वसा = पितृष्वसा, etc.

### CHAPTER III

#### Declension

87. The grammatical rules on 'Declension' teach how to nouns (including adjectives), as also to numerals and pronouns certain case-affixes ( विभक्ति¹ or सुप् ) are joined on. A noun, in its primitive form *without case-termination*, is in Sanskrit grammar called प्रातिपदिक² (nominal base) ; with the case-termination joined on, it is called a पद.³ Thus राम and हरि are *Prātipadikas*; रामः, हरिः, etc., are *Padas* (सुबन्त).

¹ The term विभक्ति is applied to those terminations also by means of which verbs are conjugated.

² अश्वेवदधातुरप्रत्ययः प्रातिपदिकम्—Pāṇ., 1.2.45.

³ वृत्तिङन्तं पदम्—Pāṇ., 1.4.14.

There are in Sanskrit three different Genders—Masculine (पुंलिङ्ग), Feminine (स्त्रीलिङ्ग), and Neuter (नपुंसकलिङ्ग).

Masculine—राम, नर, वृक्ष, साधु, पित्र, राजन्.

Feminine—लता, नदी, वध, साध्वी, मातृ, वाच्.

Neuter—धन, वन, वारि, मधु, यशस्.

There are three Numbers—Singular (एकवचन), Dual (द्विवचन), and Plural (बहुवचन).

Singular—वृक्षः, लता, वनम्.

Dual—वृक्षौ, लते, वने.

Plural—वृक्षाः, लताः, वनानि.

In these examples, to the *Prātīpadikas* वृक्ष, लता, वन, there are joined the case-terminations of the Nominative case (प्रथमा) of each Number. (प्रातिपदिकार्थमात्रे प्रथमा ।)

88. There are in Sanskrit *six* Cases, or *seven* if we count the Vocative (सम्बोधन). Their names, with the corresponding names of Western (Latin) Grammar, are as follows—

First Case (प्रथमा विभक्ति) = Nominative.

Second Case (द्वितीया) = Accusative

(कर्मकारक).

Third Case (तृतीया) = Nominative and

instrumental

(कर्त्तृकारक, करणकारक).



Fourth Case ( चतुर्थी ) = Dative

( सम्प्रदानकारक ).

Fifth Case ( पञ्चमी ) = Ablative

( अपादानकारक ).

Seventh Case ( सप्तमी ) = Locative

( अधिकरणकारक ).

सम्बोधन = Vocative.

Sanskrit Grammarians do not consider the Genitive ( षष्ठी ) to be a case ( कारक ), they, therefore, *count six cases only*.

89. The following is a tabular statement of the *case-terminations* (Sup [सुप्] vibhakti). These terminations undergo various changes when joined to bases ending in vowels:—

	एकवचन	द्विवचन	बहुवचन
	Singular.	Dual.	Plural.
प्रथमा विभक्ति	Nom. : (स्)	औ	जस् (अस्)
द्वितीया विभक्ति	Acc. अम्	औ	शस् (अस्)
तृतीया विभक्ति	Inst. आ	भ्याम्	भिः (भिस्)
चतुर्थी विभक्ति	Dat. ए	भ्याम्	भ्यः (भ्यस्)
पञ्चमी विभक्ति	Abl. अः (अस्)	भ्याम्	भ्यः (भ्यस्)
षष्ठी विभक्ति	Gen. अः (अस्)	ओः (ओस्)	आम्
सप्तमी विभक्ति	Loc. इ	ओः (ओस्)	सु



The Vocative has, as a rule, the same terminations as the Nominative.

90. Sanskrit nouns may be divided into *two classes*—

- (1) Nouns, the bases of which end in Vowels.
- (2) Nouns, the bases of which end in Consonants.

### Vowel Declension

#### *Bases ending in Vowels*

( स्वरान्त शब्द )

91. Masculine bases ending in अ

अकारान्त पुलिङ्ग

		एकवचन Singular.	द्विवचन Dual.	बहुवचन Plural.
प्रथमा	Nominative	नरः	नरौ	नराः
द्वितीया	Accusative	नरम्	नरौ	नरान्
तृतीया	Instrumental	नरेण	नराभ्याम्	नरैः
चतुर्थी	Dative	नराय	नराभ्याम्	नरेभ्यः
पञ्चमी	Ablative	नरात्	नराभ्याम्	नरेभ्यः
षष्ठी	Genitive	नरस्य	नरयोः	नराणाम्
सप्तमी	Locative	नरे	नरयोः	नरेषु
सम्बोधन	Vocative	हे नर	हे नरौ	हे नराः

All Masculine bases ending in अ are declined like नर.



## 92. Masculine bases ending in इ

इकारान्त पुलिङ्ग

	Singular.	Dual.	Plural.
Nom.	हरिः	हरी	हरयः।
Acc.	हरिम्	हरी	हरीन्
Inst.	हरिणा	हरिभ्याम्	हरिभिः
Dat.	हरये	हरिभ्याम्	हरिभ्यः
Abl.	हरेः	हरिभ्याम्	हरिभ्यः
Gen.	हरेः	हर्योः	हरीणाम्
Loc.	हरी	हर्योः	हरिषु
Voc.	हे हरि	हे हरी	हे हरयः

With the *exception* of पति and सखि all Masculine nouns ending in इ are declined like हरि.

## 93. सखि is declined as follows :—

	Singular.	Dual.	Plural.
Nom.	सखा	सखायौ	सखायः
Acc.	सखायम्	सखायौ	सखीन्।
Inst.	सख्या	सखिभ्याम्	सखिभिः
Dat.	सख्ये	सखिभ्याम्	सखिभ्यः
Abl.	सख्युः	सखिभ्याम्	सखिभ्यः
Gen.	सख्युः	सख्योः	सखोनाम्
Loc.	सख्यौ	सख्योः	सखिषु
Voc.	हे सखे	हे सखायौ	हे सखायः



94. The word पति is declined like सखि in Singular Inst., Dat., Abl., Gen., Loc.; in the other cases it follows हरि.

Singular.	
Inst.	पत्या
Dat.	पत्ये
Abl.	पत्यः
Gen.	पत्यः
Loc.	पत्यौ

As the *second part of a compound* पति follows हरि throughout, e.g., भूपति—Inst., भूपतिना, Dat., भूपतये, etc.

95. Masculine bases ending in उ

उकारान्त पुलिङ्ग

	Singular.	Dual.	Plural.
Nom.	गुरुः	गुरु	गुरवः
Acc.	गुरुम्	गुरु	गुरुन्
Inst.	गुरुणा	गुरुभ्याम्	गुरुभिः
Dat.	गुरवे	गुरुभ्याम्	गुरुभ्यः
Abl.	गुरोः	गुरुभ्याम्	गुरुभ्यः
Gen.	गुरोः	गुर्वाः	गुरुणाम्
Loc.	गुरौ	गुर्वाः	गुरुषु
Voc.	हे गुरो	हे गुरु	हे, गुरवः

All Masculine nouns ending in उ are declined like गुरु.



## 96. Masculine bases ending in ऋ

## ऋकारान्त पुलिङ्ग

(a) पित्र (father) and nouns declined like पित्र

	Singular.	Dual.	Plural.
Nom.	पिता	पितरौ	पितरः
Acc.	पितरम्	पितरौ	पितॄन्
Inst.	पित्रा	पित्रभ्याम्	पित्रभिः
Dat.	पित्रे	पित्रभ्याम्	पित्रभ्यः
Abl.	पितुः	पित्रभ्याम्	पित्रभ्यः
Gen.	पितुः	पित्रोः	पितॄणाम्
Loc.	पितरि	पित्रोः	पित्रेषु
Voc.	हे पितः	हे पितरौ	हे पितरः

The following nouns are declined in the same way :—भ्रात्र, जामात्र, देव.

मृ (man) is declined in the same way, but forms in Gen. Plu. either मृणाम् or मृणाम्.

(b) दात्र and bases declined like दात्र

दात्र and other nouns ending in त्र which denote agents, and also नमृ and भर्तृ, are declined on the whole like पित्र but change the ऋ into आर् in the following cases :—

	Singular.	Dual.	Plural.
1. Nom.	दाता	दातारौ	दातारः
2. Acc.	दातारम्	दातारौ.	...



## 97. Masculine bases ending in ओ

ओकारान्त पुल्लिङ्ग

The only noun of this class is गो

	Singular.	Dual.	Plural.
Nom.	गौः	गावौ	गावः
Acc.	गाम्	गावौ	गाः
Inst.	गवा	गोभ्याम्	गोभिः
Dat.	गवे	गोभ्याम्	गोभ्यः
Abl.	गोः	गोभ्याम्	गोभ्यः
Gen.	गोः	गवोः	गवाम्
Loc.	गवि	गवोः	गोषु
Voc.	हे गौः	हे गावौ	हे गावः

## 98. Feminine bases ending in आ

आकारान्त स्त्रीलिङ्ग—तारा

	Singular.	Dual.	Plural.
Nom.	तारा	तारे	ताराः
Acc.	ताराम्	तारे	ताराः
Inst.	तारया	ताराभ्याम्	ताराभिः
Dat.	तारायै	ताराभ्याम्	ताराभ्यः
Abl.	तारायाः	ताराभ्याम्	ताराभ्यः
Gen.	तारायाः	तारयोः	ताराणाम्
Loc.	तारायाम्	तारयोः	तारासु
Voc.	हे तारे	हे तारे	हे ताराः



All feminine bases ending in आ are declined like तारा. But अम्बा 'mother' forms हे अम्ब in the Vocative.

99. Irregular feminine bases ending in आ

आकारान्त स्त्रीलिङ्ग—जरा

	Singular.	Dual.	Plural.
Nom.	जरा	जरसौ or जरि	जरसः or जराः
Acc.	जरसम् or जराम्	जरसौ or जरि	जरसः or जराः
Inst.	जरसा or जरया	जराभ्याम्	जराभिः
Dat.	जरसे or जरायै	जराभ्याम्	जराभ्यः
Abl.	जरसः or जरायाः	जराभ्याम्	जराभ्यः
Gen.	जरसः or जरायाः	जरसोः or जरयोः	जरसाम् or जराणाम्
Loc.	जरसि or जरायाम्	जरसोः or जरयोः	जरासु
Voc.	हे जरि	हे जरसौ or हे जरि	हे जरसः or हे जराः

100. Feminine bases ending in इ

इकारान्त स्त्रीलिङ्ग—मति

	Singular.	Dual.	Plural.
Nom.	मतिः	मती	मतयः
Acc.	मतिम्	मतौ	मतीः
Inst.	मत्या	मतिभ्याम्	मतिभिः



## VOWEL DECLENSION

35

	Singular.	Dual.	Plural.
Dat.	मत्स्यै or मतस्ये	मत्स्यभ्याम्	मत्स्यभ्यः
Abl.	मत्स्याः or मत्सेः	मत्स्यभ्याम्	मत्स्यभ्यः
Gen.	मत्स्याः or मत्सेः	मत्स्योः	मत्सीनाम्
Loc.	मत्स्याम् or मत्सो	मत्स्योः	मत्स्येषु
Voc.	हे मत्से	हे मत्सी	हे मत्स्यः

All feminine bases ending in इ are declined like मत्स्य.

## 101. Feminine bases ending in ई

ईकारान्त स्त्रीलिङ्ग—नदी

	Singular.	Dual.	Plural.
Nom.	नदी	नद्यौ	नद्यः
Acc.	नदीम्	नद्यौ	नदोः
Inst.	नद्या	नदीभ्याम्	नदीभिः
Dat.	नद्ये	नदीभ्याम्	नदीभ्यः
Abl.	नद्याः	नदीभ्याम्	नदीभ्यः
Gen.	नद्याः	नद्योः	नदीनाम्
Loc.	नद्याम्	नद्योः	नदीषु
Voc.	हे नदि	हे नद्यौ	हे नद्यः

But the Nom. Sing. of लक्ष्मी is लक्ष्मीः.

## 102. धी

	Singular.	Dual.	Plural.
Nom.	धीः	धियौ	धियः



	Singular.	Dual.	Plural.
Acc.	धियम्	धियौ	धियः
Inst.	धिया	धीभ्याम्	धीभिः
Dat.	धियै or धिये	धीभ्याम्	धीभ्यः
Abl.	धियाः or धियः	धीभ्याम्	धीभ्यः
Gen.	धियाः or धियः	धियोः	धीनाम् or धियाम्
Loc.	धियाम् or धियि	धियोः	धीषु
Voc.	हे धीः	हे धियौ	हे धियः

103. स्त्री is declined as follows :—

	Singular.	Dual.	Plural.
Nom.	स्त्री	स्त्रियौ	स्त्रियः
Acc.	स्त्रियम् or स्त्रीम्	स्त्रियौ	स्त्रियः or स्त्रीः
Inst.	स्त्रिया	स्त्रीभ्याम्	स्त्रीभिः
Dat.	स्त्रिये	स्त्रीभ्याम्	स्त्रीभ्यः
Abl.	स्त्रियाः	स्त्रीभ्याम्	स्त्रीभ्यः
Gen.	स्त्रियाः	स्त्रियोः	स्त्रीणाम्
Loc.	स्त्रियाम्	स्त्रियोः	स्त्रीषु
Voc.	हे स्त्रि	हे स्त्रियौ	हे स्त्रियः

104. Feminine bases ending in उ

उकारान्त स्त्रीलिङ्ग—धेनु

	Singular.	Dual.	Plural.
Nom.	धेनुः	धेनू	धेनवः
Acc.	धेनुम्	धेनू	धेनूः



	Singular.	Dual.	Plural.
Inst.	धेन्वा	धेनुभ्याम्	धेनुभिः
Dat.	धेन्वै or धेनवे	धेनुभ्याम्	धेनुभ्यः
Abl.	धेन्वाः or धेनोः	धेनुभ्याम्	धेनुभ्यः
Gen.	धेन्वाः or धेनोः	धेन्वोः	धेनूनाम्
Loc.	धेन्वाम् or धेनौ	धेन्वोः	धेनुषु
Voc.	हे धेनो	हे धेनू	हे धेनवः

All feminine nouns ending in उ are declined like धेनु.

### 105. Feminine bases ending in ऊ

ऊकारान्त स्त्रीलिङ्ग—वधू

	Singular.	Dual.	Plural.
Nom.	वधूः	वध्वौ	वध्वः
Acc.	वधूम्	वध्वौ	वधूः
Inst.	वध्वा	वधूभ्याम्	वधूभिः
Dat.	वध्वै	वधूभ्याम्	वधूभ्यः
Abl.	वध्वाः	वधूभ्याम्	वधूभ्यः
Gen.	वध्वाः	वध्वोः	वधूनाम्
Loc.	वध्वाम्	वध्वोः	वधूषु
Voc.	हे वधु	हे वध्वौ	हे वध्वः

All feminine nouns ending in ऊ are *generally* declined like वधू.



## 106. Bases of one syllable—भू

	Singular.	Dual.	Plural.
Nom.	भूः	भुवौ	भुवः
Acc.	भुवम्	भुवौ	भुवः
Inst.	भुवा	भूभ्याम्	भूभिः
Dat.	भुवे or भुवै	भूभ्याम्	भूभ्यः
Abl.	भुवः or भुवाः	भूभ्याम्	भूभ्यः
Gen.	भुवः or भुवाः	भुवोः	भूनाम् or भुवाम्
Loc.	भुवि or भुवाम्	भुवोः	भूषु
Voc.	हे भूः	हे भुवौ	हे भुवः

## 107. Feminine bases ending in ऋ

## ऋकारान्त स्त्रीलिङ्ग

The feminine nouns belonging to this class—मातृ, दुहितृ, etc., are declined like पितृ in all cases except the Acc. Plu., where they form मातृः, दुहितृः, etc.

स्वसृ forms Nom. Dual and Plural and Acc. Sing. and Dual like Masc. दातृ—स्वसारौ, स्वसारः, स्वसारम्, स्वसारौ. In all other cases it follows मातृ.

The masculine nouns of the धातृ class form feminines in ई—धात्री, which are declined like नदी.

## 108. Feminine bases ending in ओ

## ओकारान्त स्त्रीलिङ्ग

गौ as feminine is declined like Masculine गो. यौ is declined like गो.

**109. Feminine bases ending in ओ****ओकारान्त स्त्रीलिङ्ग**

There is only one noun of this class—नौ,  
which is declined as follows :—

	Singular.	Dual.	Plural.
Nom.	नौः	नावौ	नावः
Acc.	नावम्	नावौ	नावः
Inst.	नावा	नौभ्याम्	नौभिः
Dat.	नावे	नौभ्याम्	नौभ्यः
Abl.	नावः	नौभ्याम्	नौभ्यः
Gen.	नावः	नावोः	नावाम्
Loc.	नावि	नावोः	नौषु
Voc.	हे नौः	हे नावौ	हे नावः

**110. Neuter bases ending in अ****अकारान्त नपुंसकलिङ्ग**

Bases of this class are declined like Masc.  
bases ending in अ in all cases excepting the Nom.  
and Acc., in the three numbers ; which exhibit  
the following forms (from फल) —

	Singular.	Dual.	Plural.
Nom.	फलम्	फले	फलानि
Acc.	फलम्	फले	फलानि



## 111. Neuter bases ending in इ

इकारान्त नपुंसकलिङ्ग—वारि

	Singular.	Dual.	Plural.
Nom.	वारि	वारिणी	वारीणि
Acc.	वारि	वारिणी	वारीणि
Inst.	वारिणा	वारिभ्याम्	वारिभिः
Dat.	वारिणे	वारिभ्याम्	वारिभ्यः
Abl.	वारिणः	वारिभ्याम्	वारिभ्यः
Gen.	वारिणः	वारिणोः	वारीणाम्
Loc.	वारिणि	वारिणोः	वारिषु
Voc.	हे वारे or हे वारि	हे वारिणी	हे वारीणि

112. Neuter adjectives in इ may *optionally* follow the declension of masculine bases in इ (हरि) in the following cases—Dat. Abl. Gen. and Loc. Singular, and Gen. and Loc. Dual.

Thus the neuter adj. शुचि forms in Dat. Sing. *either* शुचिने *or* शुचये, in Abl. and Gen. Sing. *either* शुचिनः *or* शुचेः, etc.

The nouns अस्थि, अक्षि, दधि and सक्थि are declined as follows :—

## 113. Irregular neuter ending in इ—अस्थि

	Singular.	Dual.	Plural.
Nom.	अस्थि	अस्थिनी	अस्थोनि
Acc.	अस्थि	अस्थिनी	अस्थीनि



	Singular.	Dual.	Plural.
Inst.	अस्थौ	अस्थिभ्याम्	अस्थिभिः
Dat.	अस्थे	अस्थिभ्याम्	अस्थिभ्यः
Abl.	अस्थः	अस्थिभ्याम्	अस्थिभ्यः
Gen.	अस्थः	अस्थोः	अस्थानाम्
Loc.	अस्थि or अस्थनि	अस्थोः	अस्थिषु
Voc.	हे अस्थि or हे अस्थे	हे अस्थिनी	हे अस्थीनि

## 114. Neuter bases ending in उ

उकारान्त नपुंसकलिङ्ग—जानु

	Singular.	Dual.	Plural.
Nom.	जानु	जानुनी	जानूनि
Acc.	जानु	जानुनी	जानूनि
Inst.	जानुना	जानुभ्याम्	जानुभिः
Dat.	जानुने	जानुभ्याम्	जानुभ्यः
Abl.	जानुनः	जानुभ्याम्	जानुभ्यः
Gen.	जानुनः	जानुनोः	जानूनाम्
Loc.	जानुनि	जानुनोः	जानुषु
Voc.	हे जानु or हे जानो	हे जानुनी	हे जानूनि

Neuter adjectives in उ may *optionally* follow the declension of Masc. bases ending in उ in the following cases—Dat. Abl. Gen. and Loc. Singular, and Gen. and Loc. Dual.

Thus गुरु (neut.) forms in Dat. Sing. *either* गुरुणे *or* गुरवे; in Gen. Sing. *either* गुरुणः *or* गुरोः, etc.



## Consonant Declension

### *Bases ending in Consonants*

( व्यञ्जनान्त शब्द )

115. Bases ending in Consonants generally take the Case terminations given in Rule 89 without any change. There is no difference between the declension of Masculine and Feminine consonantal bases. Neuter bases are declined on the whole in the same way ; they, however, take the termination ई, instead of औ in Nom. Acc. and Voc. Dual, and the termination इ, instead of अस्, in Nom. Acc. and Voc. Plural, and a nasal letter is inserted, in the latter cases, before the final consonant of the base (not however when that final letter is itself a nasal or a semi-vowel).

There is an important distinction between such consonantal bases as remain the same before all Case terminations and such as assume different forms before different terminations. The former may be called *Unchangeable Bases*, and the latter *Changeable Bases*.

**A. Unchangeable bases**

116. Regarding the declension of bases of this kind the only point which requires special attention is the Sandhi-changes which the final Consonant undergoes before Consonant terminations.

The स् of the Nominative Singular is dropped throughout (according to Rule 29 which does not allow two Consonants at the end of a word). The final Consonant then changes as follows :—

(a) The second, third and fourth letters of the क-वर्ग, the त-वर्ग and the प-वर्ग change in Nominative Singular and also in the Vocative (which is the same as the Nominative) into क्, त् and प् respectively.

(b) च् is replaced by क्, छ् by ट्, and ज् sometimes by क् and sometimes by ट्.

(c) Final र् and स् change into Visarga.

(d) Final श् and ष् become either ट् or (sometimes) क्.

(e) Final ह् becomes ट् (and sometimes क् or त्).

(f) The same changes of the final Consonants of bases hold good before सु (Loc. Plu.).



(g) Before the terminations beginning with भ् final Consonants of the क-वर्ग and च-वर्ग, the ट-वर्ग, the त-वर्ग and the प-वर्ग become ग्, ङ्, द् and ब् respectively. Before terminations beginning with भ् or स्, स् and र् at the end of a word become Visarga, which thereupon is treated according to the Rules of Sandhi. (Rules 65, 67, 72)

117. The following paradigm exhibits the declension of consonantal bases in its simplest form, there being no changes whatever due to Sandhi (with the exception of an optional form in Loc. Plu.):—

सुगण् (counting well)

Masc. and Fem.

	Singular.	Dual.	Plural.
Nom.	सुगण्	सुगणौ	सुगणः
Acc.	सुगणम्	सुगणौ	सुगणः
Inst.	सुगणा	सुगण्भ्याम्	सुगण्भिः
Dat.	सुगणि	सुगण्भ्याम्	सुगण्भ्यः
Abl.	सुगणः	सुगण्भ्याम्	सुगण्भ्यः
Gen.	सुगणः	सुगणोः	सुगणाम्
Loc.	सुगणि	सुगणोः	सुगण्सु or सुगणट्सु
Voc.	हे सुगण्	हे सुगणौ	हे सुगणः



The Neuter is like the Masc. and Fem., but has सुगणी in Nom. Acc. and Voc. Dual and सुगणि in Nom. Acc. and Voc. Plural.

118. The following paradigm illustrates the Sandhi-changes which generally occur in the declension of consonantal bases :—

## सुहृद्

Masc. and Fem.

	Singular.	Dual.	Plural.
Nom.	सुहृत्	सुहृदौ	सुहृदः
Acc.	सुहृदम्	सुहृदौ	सुहृदः
Inst.	सुहृदा	सुहृदभ्याम्	सुहृद्भिः
Dat.	सुहृदे	सुहृदभ्याम्	सुहृदभ्यः
Abl.	सुहृदः	सुहृदभ्याम्	सुहृदभ्यः
Gen.	सुहृदः	सुहृदोः	सुहृदाम्
Loc.	सुहृदि	सुहृदोः	सुहृत्सु
Voc.	हे सुहृत्	हे सुहृदौ	हे सुहृदः

Neuter Nom. Acc. and Voc. Dual—सुहृदौ.

Nom. Acc. and Voc. Plural—सुहृन्दि.

119. Further examples illustrating the Sandhi-changes in the declension of consonantal bases—



	Nom.		Inst.	Loc.
	Sing.	Plu.	Plu.	Plu.
M.F. चित्रलिख्—चित्रलिक् चित्रलिखः चित्रलिग्भिः चित्रलिक्षु				
F. वाच्—	वाक्	वाचः	वाग्भिः	वाक्षु
F. स्वज्—	स्वक्	स्वजः	स्वग्भिः	स्वक्षु
M. सम्राज्—	सम्राट्	सम्राजः	सम्राड्भिः	सम्राट्सु
M.F. अग्निमथ्—अग्निमत् अग्निमथः अग्निमद्भिः अग्निमत्सु				
F. ककुभ्—	ककुप्	ककुभः	ककुब्भिः	ककुप्सु
F. द्वार्—	द्वाः	द्वारः	द्वार्भिः	द्वार्प्सु
F. दिग्—	दिक्	दिशः	दिग्भिः	दिक्षु
M.F. विश्—	विट्	विशः	विड्भिः	विट्सु
M.F. दुह्—	धुक् ¹	दुहः	धुग्भिः	धुक्षु
M.F. मधुलिह्—	मधुलिट्	मधुलिहः	मधुलिड्भिः	मधुलिट्सु
F. उपानह्—	उपानत्	उपानहः	उपानद्भिः	उपानत्सु

120. Further examples illustrating the insertion of a nasal in Nom. Acc. and Voc. Plu. of Neuter bases of this class (Rule 115)—

हरित्—हरिन्ति

सदृश—सदृशि

¹ With reference to दुह्—Nom. धुक्, etc., note the following rule—

घ् घ्भ् and घ्, if at the end of radical syllables, become ग् ह् ण् and न् (and eventually क्त्तप् and क्) either if they are the last letters of a pada or if they are followed by घ् or भ्, or स्. In this case the initial letter of the syllable, if either ग् ह् or घ्, becomes घ् घ् and भ् (the aspiration which the last letter loses being transferred, as it were, to the first).

Thus भूत् (knowing), Nom. Sing. of वृत्; Inst. Plu. मुद्भिः, Loc. Plu. भूक्षु.



121. In the case of bases in इर् and उर्, the इ and उ are lengthened in Nom. Sing., and before terminations beginning with Consonants—

	Nom. Sing.	Nom. Plu.	Inst. Plu.	Loc. Plu.
F. गिर्—	गीः	गिरः	गीर्भिः	गीर्षु
F. पुर्—	पूः	पुरः	पूर्भिः	पूर्षु

122. Bases in स् are mostly neuter terminating in अस्, इस् or उस्. These show the peculiarity of lengthening the final vowel in Nom. Acc. and Voc. Plural (before the nasal letter inserted according to Rule 115).

(a) Thus मनांसि Nom. Acc. and Voc. Plu. of मनस्; हवींषि of हविस्; आयूंषि of आयुस्.

	Neut. मनस्		
	Sing.	Dual.	Plural.
Nom.	मनः	मनसौ	मनांसि
Acc.	मनः	मनसौ	मनांसि
Inst.	मनसा	मनोभ्याम्	मनोभिः
Dat.	मनसे	„	मनोभ्यः
Abl.	मनसः	„	मनोभ्यः
Gen.	मनसः	मनसोः	मनसाम्
Loc.	मनसि	„	मनःसु
Voc.	हे मनः	हे मनसौ	हे मनांसि



(b) आशिस् lengthens the इ in Nom. Sing. and before consonantal terminations—

Nom. Sing.	Nom. Plu.	Inst. Plu.	Loc. Plu.
Fem. आशीः	आशिवः	आशीभिः	आशीषु

123. Masculine and Feminine bases in अस् lengthen the अ in Nom. Sing.—

Thus चन्द्रमाः from चन्द्रमस्, सुमनाः (Masc. and Fem.) from सुमनस्. The Neuter is सुमनः.

124. Bases ending in the suffixes इन्, मिन् and विन् show the following peculiarities:—

(a) The final न् is dropped, and the इ is lengthened in Nom. Sing. Masc. Thus धनी from धनिन्.

(b) The final न् is dropped in Nom. Acc. and (optionally) Voc. Sing. Neuter—धनि (or धनिन् in Vocative).

(c) The इ is lengthened in Nom. Acc. and Voc. Plu. Neuter—धनीनि.

(d) The न् is dropped before consonantal terminations—धनिभिः, धनिषु.

(e) The Feminines of bases of this kind are formed by the addition of the feminine suffix ई—धनिनी (declined like नदी).

**B. Changeable Bases**

125. Here there is a distinction between bases that have two different forms, and bases that have three different forms.

**(i) Bases having two forms**

126. These bases exhibit one form in Nom. Acc. and Voc. Sing., Nom. Acc. and Voc. Dual, and Nom. and Voc. Plural, Masculine and Feminine ; and in Nom. Acc. and Voc. Plu. Neuter. They exhibit a different form in all the other cases. The former form (generally called the *strong* base) is distinguished from the latter (generally called the *weak* base) by the lengthening of the penultimate vowel or by the insertion of a nasal before the final consonant.

Bases with two forms are classified as follows:-

(a) Participle bases in अत्, e.g., अदत्, (eating). Here the strong base is अदन्त् and the weak base is अदत्.

अदत्, Masculine and Neuter.

	Singular.	Dual.	Plural.
Nom.	अदन्	अदन्तौ	अदन्तः
(Neu. अदत्)		अदन्तौ	अदन्ति)
Acc.	अदन्तम्	अदन्तौ	अदतः
(Neu. अदत्)		अदन्तौ	अदन्ति)



Inst.	अदता	अदङ्गाम्	अदङ्गिः
Dat.	अदते	अदङ्गाम्	अदङ्गः
Abl.	अदतः	अदङ्गाम्	अदङ्गः
Gen.	अदतः	अदतोः	अदताम्
Loc.	अदति	अदतोः	अदत्सु
Voc.	अदन्	अदन्तो	अदन्तः
	(Neu. अदत्	अदतो	अदन्ति)

127. In Participles derived from roots of the *first, fourth and tenth* classes, as also from *causal, desiderative and nominal* verbs, a न् is inserted before the final त् of the base, in Nom. Acc. and Voc. Dual Neuter. Hence, in these three cases, बोधन्तो (from बुध्, first class), चोरयन्ती (from चूर्, tenth class) and बोधयन्तो (causal form of बुध्).

128. न् is *optionally* inserted in Participial bases of roots of the *6th class*, and of roots in आ of the *2nd class*, as also in future Participles in स्यत्. Hence तुदतो or तुदन्तो (from तुद्, 6th class), यातो or यान्तो (from या, 2nd class) and दास्यतो or दास्यन्ती (future Participle).

129. No न् is inserted in the Participle bases of roots belonging to the remaining classes of verbs. Hence अदती (from अद्, 2nd class) ; ददती (from दा, 3rd class).



130. The feminine form of bases of this class is formed by the addition of ई, a न् being inserted according to the same rules as govern the insertion of न् in certain cases of the Neuter. Hence बोधन्तो (fem. of बोधत्), अदतो (fem. of अदत्) and दास्यती or दास्यन्ती (fem. of दास्यत्). These bases are declined like नदी.

131. Participle bases in अत्, derived from roots of the third class (and also जाग्रत्, जघ्रत्, दरिद्रत्, चकासत् and शासत्) have no strong base, but are declined exactly like unchangeable bases in त्. Hence ददत् (Participle of दा, 3rd class) forms ददत् (Nom. Sing.), ददतम् (Acc. Sing.), etc.

(b) बृहत् (adj.) is declined like अदत् (see above 129), hence Nom. Sing. Masc. बृहन्, Acc. बृहन्तम्; Nom. Dual. Neu. बृहती. Feminine base बृहतो.

(c) महत् (adj.) is declined as follows, in Masc. and Neuter:—

	Singular.	Dual.	Plural.
Nom.	महान्	महान्तौ	महान्तः
	(Neu. महत्)	(Neu. महती)	(Neu. महान्ति)
Acc.	महान्तम्	महान्तौ	महतः
	(Neu. महत्)	(Neu. महतो)	(Neu. महान्ति)



Inst.	महता	महदभ्याम्	महद्भिः
Dat.	महते	etc.	etc.

Fem. base—महती.

132. (d) Bases ending in मत् and वत्.

These bases are declined like the Participle bases in अत्, with the one difference that the vowel is lengthened in Nom. Sing. Masc.

धोमत्, विद्यावत्

Masculine.

	Singular.	Dual.	Plural.
Nom.	धोमान् विद्यावान्	धोमन्तो विद्यावन्तो	धोमन्तः विद्यावन्तः
Acc.	धोमन्तम् विद्यावन्तम्	धोमन्तो विद्यावन्तो	धोमतः विद्यावतः
Inst.	धोमता विद्यावता etc.	धोमदभ्याम् विद्यावदभ्याम् etc.	धोमद्भिः विद्यावद्भिः etc.

Neuter.

	Singular.	Dual.	Plural.
Nom.	धोमत् विद्यावत्	धोमती विद्यावती	धोमन्ति विद्यावन्ति

Fem. bases—धोमती, विद्यावती.

133. भवत् as participle ('being') is declined like अदत्, but when used as a pronoun ('your



Honour') it forms Nom. Masc. Sing. भवान् (like विद्यावान्). The Feminine of भवत् ('your Honour') is भवती ; of भवत् ('being') is भवन्तो.

134. (e) कियत् 'how much' and इयत् 'so much' are declined like विद्यावत्.

### Masculine.

	Singular.	Dual.	Plural.
Nom.	कियान्	कियन्तौ	कियन्तः
Acc.	कियन्तम्	कियन्तौ	कियतः

135. (f) Comparative Bases in ईयस्.

These bases are comparative forms of adjectives.

### गरीयस् (comparative of गुरु)

### Masculine.

	Singular.	Dual.	Plural.
Nom.	गरीयान्	गरीयांसौ	गरीयांसः
Acc.	गरीयांसम्	गरीयांसौ	गरीयसः
Inst.	गरीयसा	गरीयोभ्याम्	गरीयोभिः
Dat.	गरीयसे	गरीयोभ्याम्	गरीयोभ्यः
Abl.	गरीयसः	गरीयोभ्याम्	गरीयोभ्यः
Gen.	गरीयसः	गरीयसोः	गरीयसाम्
Loc.	गरीयसि	गरीयसोः	गरीयसु
Voc.	हे गरीयन्	हे गरीयांसौ	हे गरीयांसः



The Neuter is like the Masculine, with the exception of the Nominatives, Vocatives and Accusatives—

Singular.	Dual.	Plural.
गरीयः	गरीयसी	गरीयांसि

The Feminine is गरीयसी, it is declined like नदी.

136. (g) Bases in मन् and वन् immediately preceded by a consonant.

To this class belong आत्मन् (m.), यज्वन् (m.), ब्रह्मन् (n.), पर्वन् (n.).

137. The strong base is marked by the lengthening of the penultimate vowel ; the weak base drops the न् before consonantal terminations

	आत्मन्		
	Singular.	Dual.	Plural.
Nom.	आत्मा	आत्मानौ	आत्मानः
Acc.	आत्मानम्	आत्मानौ	आत्मनः
Inst.	आत्मना	आत्मभ्याम्	आत्मभिः
Dat.	आत्मने	आत्मभ्याम्	आत्मभ्यः
Abl.	आत्मनः	आत्मभ्याम्	आत्मभ्यः
Gen.	आत्मनः	आत्मनोः	आत्मनाम्
Loc.	आत्मनि	आत्मनोः	आत्मसु
Voc.	हे आत्मन्	हे आत्मानौ	हे आत्मानः



138. The Nom. Acc. and Voc. Singular, Dual and Plural of ब्रह्मन् are as follows—ब्रह्म, ब्रह्मणी, ब्रह्माणि.

(ii) Bases having three forms

139. In this class each base appears in three different forms, which may be called the *strong*, the *middle* and the *weak* base. The strong base appears in the same cases in which it appears in bases with two forms (see above, 126); the middle base before terminations beginning with a consonant; the weak base in the remaining cases. In Neuter bases of this class Nom. Acc. and Voc. Singular have the middle base, Nom. Acc. and Voc. Dual, the weak base.

140. (a) Bases in मन् and वन् preceded by a vowel, and bases in अन्, such as सोमन् (f.), राजन् (m.), तक्षन् (m.), नामन् (n.).

The strong base lengthens the vowel, the middle base drops the न्; the weak base drops the penultimate अ. The न् is also dropped in Nom. Singular.

राजन्

	Singular.	Dual.	Plural.
Nom.	राजा	राजानी	राजानः
Acc.	राजानम्	राजानी	राजः
Inst.	राज्ञा	राजभ्याम्	राजभिः



Dat.	राज्ञे	राजभ्याम्	राजभ्यः
Abl.	राज्ञः	राजभ्याम्	राजभ्यः
Gen.	राज्ञः	राज्ञोः	राज्ञाम्
Loc.	राज्ञि (or राजनि)	राज्ञोः	राजसु
Voc.	हे राजन्	हे राजानी	हे राजानः

Feminine base—राज्ञी, declined like नदी.

नामन् forms नाम in Nom. and Acc. Singular ; नाम or नामन् in Voc. Sing. ; नामनी or नाम्नी in Nom. Acc. and Voc. Dual ; नामानि in Nom. Acc. and Voc. Plural.

141. (b) A few bases in अन्, such as पूषन् and अर्यमन्, and bases ending in हन्, exhibit the strong base in Nom. Sing. Masc. only ; while the middle base appears in the other strong cases. In the weak cases of हन् (where the अ is dropped) ह changes to घ् (and the न् does not change to ण्, compare Rule 78).

### वृत्रहन्

	Singular.	Plural.
Nom.	वृत्रहा	वृत्रहणः
Acc.	वृत्रहणम्	वृत्रघ्नः
Inst.	वृत्रघ्ना	वृत्रहभिः
Dat.	वृत्रघ्ने	वृत्रहभ्यः
Abl.	वृत्रघ्नः	वृत्रहभ्यः



Gen.	द्वघ्नः	द्वघ्नम्
Loc.	द्वघ्नि or द्वघ्णि	द्वघ्नि
Voc.	हे द्वघन्	हे द्वघ्णिः

142. (c) श्वन् (m.) is declined like राजन्, but takes for its weak base शुन्. Hence—

	Singular.	Dual.	Plural.
Nom.	श्व	श्वानौ	श्वानः
Acc.	श्वानम्	श्वानौ	शुनः
Inst.	शुना etc.	श्वभ्याम् etc.	श्वभिः etc.
Voc.	हे श्वन्		

143. (d) युवन् (m.) has for its weak base यून्.

	Singular.	Dual.	Plural.
Nom.	युवा	युवानौ	युवानः
Acc.	युवानम्	युवानौ	यूनः
Inst.	यूना etc.	युवभ्याम् etc.	युवभिः etc.
Voc.	हे युवन्		

144. (e) मघवन् (m.) has for its weak base मघोन्.

	Singular	Plural.
Nom.	मघवा	मघवानः
Acc.	मघवानम्	मघोन्ः
Inst.	मघोना	मघवभिः



145. (*f*) अहन् (n.) takes अहः as its middle base, and also in Nom. Acc. and Voc. Sing.

	Singular.	Dual.	Plural.
Nom.	अहः	अह्नी or अहनी	अहानि
Acc.	"	" "	"
Inst.	अह्ना	अहोभ्याम्	अहोभिः
Dat.	अह्ने	"	अहोभ्यः
Abl.	अहः	"	"
Gen.	"	अह्नीः	अह्नाम्
Loc.	अह्नि or अहनि	"	अहःसु
Voc.	हे अहः	हे अह्नी or हे अहनी	हे अहानि

146. (*g*) पथ्यन् (m.) (पथिन्) has the strong base पथ्यान्, the middle base पथि, the weak base पथ्. The Nom. Sing. takes स्, irregularly—

	Singular.	Dual.	Plural.
Nom.	पथ्याः	पथ्यानौ	पथ्यान्
Acc.	पथ्यान्	पथ्यानौ	पथः
Inst.	पथा	पथिभ्याम्	पथिभिः
Dat.	पथे	"	पथिभ्यः
Abl.	पथः	"	"
Gen.	"	पथ्योः	पथ्याम्
Loc.	पथि	"	पथिषु
Voc.	हे पथ्याः	हे पथ्यानौ	हे पथ्यान्



## 147. (h) Perfect Participle bases in वस्.

The strong base terminates in वांस् (which becomes वान् in Nom. Sing. Masc.); the middle base in वत्; the weak base in उष् (for उस्).

## विद्स् (knowing)

## Masculine.

	Singular.	Dual.	Plural.
Nom.	विद्वान्	विद्वांसौ	विद्वांसः
Acc.	विद्वांसम्	विद्वांसौ	विदुषः
Inst.	विदुषा	विद्वद्भ्याम्	विद्वद्भिः
Dat.	विदुषे	"	विद्वद्भ्यः
Abl.	विदुषः	"	"
Gen.	विदुषः	विदुषोः	विदुषाम्
Loc.	विदुषि	"	विद्वत्सु
Voc.	हे विद्वन्	हे विद्वांसौ	हे विद्वांसः

## Neuter.

	Singular.	Dual.	Plural.
Nom., Acc., Voc.	विद्वत्	विदुषो	विद्वांसि

The feminine base is formed by adding ई to the weak base—विदुषी.

Where, in the formation of this participle, इ is inserted between the root and वस्—as in



जम्भिवस् from गम्, चक्रिवस् from कृ—the इ is dropped before उष्. Hence Inst. Sing. जम्भषा, चक्रषा; Fem. base जम्भुषी, चक्रुषी.

148. (i) Bases in अच् (derived from the root अच् or अञ्, to move).

The strong base ends in अच्, the middle base in अच्. If the अच् is preceded by य् or व्, the weak base substitutes ईच् and ऊच् for यच् and वच्. If अच् is preceded by another letter, the weak base is ईच्; but प्राच् and अवाच् remain unchanged in the weak base, and तिर्यच् is substituted by तिरश्च्.

	प्रत्यच्	अन्वच्	उदच्	प्राच्	तिर्यच्
	Singular. Masculine.				
Nom.	प्रत्यङ्	अन्वङ्	उदङ्	प्राङ्	तिर्यङ्
Acc.	प्रत्यञ्चम्	अन्वञ्चम्	उदञ्चम्	प्राञ्चम्	तिर्यञ्चम्
Inst.	प्रतीचा etc.	अनूचा etc.	उदीचा	प्राचा	तिरश्चा
	Plural. Masculine.				
Nom.	प्रत्यञ्चः	अन्वञ्चः	उदञ्चः	प्राञ्चः	तिर्यञ्चः
Acc.	प्रतीचः	अनूचः	उदीचः	प्राचः	तिरश्चः
Inst.	प्रत्यग्भिः	अन्वग्भिः	उदग्भिः	प्राग्भिः	तिर्यग्भिः
Gen.	प्रतीचाम्	अनूचाम्	उदीचाम्	प्राचाम्	तिरश्चाम्
Loc.	प्रत्यञ्चु	अन्वञ्चु	उदञ्चु	प्राञ्चु	तिर्यञ्चु



## Neuter.

	Singular.	Dual.	Plural.
Nom., Acc., Voc.	प्रत्यक्	प्रतीची	प्रत्यक्षि

Feminine forms—प्रतीची, अनूची, उदीची, प्राची, तिरची.

## Irregular declension

149. अप्, water, is used in the Plural only and forms Nom. आपः, Acc. अपः, Inst. अद्भिः, Dat. and Abl. अद्भ्यः, Gen. अपाम्, Loc. अप्, Voc. आपः.

पुमस् is declined as follows :—

	Singular.	Dual.	Plural.
Nom.	पुमान्	पुमांसौ	पुमांसः
Acc.	पुमांसम्	पुमांसौ	पंसः
Inst.	पंसा	पुम्भ्याम्	पुम्भिः
Dat.	पंसै	पुम्भ्याम्	पुम्भ्यः
Abl.	पंसः	पुम्भ्याम्	पुम्भ्यः
Gen.	पंसः	पंसोः	पंसाम्
Loc.	पंसि	पंसोः	पंसु
Voc.	हे पुमन्	हे पुमांसौ	हे पुमांसः



## ADJECTIVES

### विशेषण

#### Degrees of Comparison

150. The Comparative and Superlative of adjectives are formed, either—

By adding the suffixes **तर** and **तम** to the weak or middle base of the adjective—

Positive.		Comparative.		Superlative.
पुण्य	...	पुण्यतर	...	पुण्यतम
शुचि	...	शुचितर	...	शुचितम
बलिन्	...	बलितर	...	बलितम
महत्	...	महत्तर	...	महत्तम
विद्वत्	...	विद्वत्तर	...	विद्वत्तम

Or—

By adding the suffixes **इयस्** and **इष्ठ**. Before these suffixes the final vowels of adjective bases are dropped—

पाप	...	पापीयस्	...	पापिष्ठ
स्वादु	...	स्वादीयस्	...	स्वादिष्ठ

151. Adjectives formed with suffixes such as **लृ**, **मत्**, **वत्**, **विन्**, etc., drop the entire suffix before **इयस्** and **इष्ठ**—

बलवत्	...	बलीयस्	...	बलिष्ठ
मतिमत्	...	मतीयस्	...	मतिष्ठ

152. There is a number of frequently used comparatives and superlatives of this class which exhibits more or less irregular changes of the base. The following list comprises the more important ones—

उरु	...	वरीयस्	...	वरिष्ठ
क्षिप्र	...	क्षेपीयस्	...	क्षेपिष्ठ
गुरु	...	गरीयस्	...	गरिष्ठ
दीर्घ	...	द्राघीयस्	...	द्राघिष्ठ
पृथु	...	प्रथीयस्	...	प्रथिष्ठ
प्रिय	...	प्रेयस्	...	प्रेष्ठ
बहु	...	भूयस्	...	भूयिष्ठ
मृदु	...	मृदीयस्	...	मृदिष्ठ
युवन्	...	यवीयस्	...	यविष्ठ
वृद्ध	...	वर्षीयस्	...	वर्षिष्ठ
स्थिर	...	स्थेयस्	...	स्थेष्ठ

Note also the following comparatives and superlatives which have undergone entire changes from their corresponding bases in the positive :—

प्रशस्य	...	श्रेयस्	...	श्रेष्ठ
वृद्ध	...	ज्यायस्	...	ज्येष्ठ
अन्तिक	...	नेदीयस्	...	नेदिष्ठ
युवन्, अल्प	...	कानीयस्	...	कनिष्ठ

Regarding the *declension of the comparatives* in ईयस् see Rule 135.



## NUMERALS

संख्यावाचक शब्द

### 153. CARDINALS

	Masc.	Fem.	Neu.
1. १	एकः	एका	एकम् (Base एक)
2. २	द्वौ	द्वे	द्वे (Base द्वि)
3. ३	त्रयः	तिस्रः	त्रीणि (Base त्रि)
4. ४	चत्वारः	चतस्रः	चत्वारि (Base चतुर्)
5. ५	पञ्च	...	... (Base पञ्चन्)
6. ६	षट्	...	... (Base षष्)
7. ७	सप्त	...	... (Base सप्तन्)
8. ८	अष्टौ (अष्ट)...	...	... (Base अष्टन्)
9. ९	नव	...	... (Base नवन्)
10. १०	दश	...	... (Base दशन्)
11. ११	एकादश	...	... (Base एक + दशन्)
12. १२	द्वादश		18. १८ अष्टादश
13. १३	त्रयोदश		19. १९ जनविंशतिः (एकोनविंशतिः)
14. १४	चतुर्दश		20. २० विंशतिः
15. १५	पञ्चदश		21. २१ एकविंशतिः
16. १६	षोडश		22. २२ द्वाविंशतिः
17. १७	सप्तदश		



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|------------------------|--------------------------|
| 23. २३ त्रयोविंशतिः    | 43. ४३ त्रयश्चत्वारिंशत् |
| 24. २४ चतुर्विंशतिः    | (त्रिचत्वारिंशत्)        |
| 25. २५ पञ्चविंशतिः     | 44. ४४ चतुश्चत्वारिंशत्  |
| 26. २६ षड्विंशतिः      | 45. ४५ पञ्चचत्वारिंशत्   |
| 27. २७ सप्तविंशतिः     | 46. ४६ षट्चत्वारिंशत्    |
| 28. २८ अष्टाविंशतिः    | 47. ४७ सप्तचत्वारिंशत्   |
| 29. २९ नवविंशतिः       | 48. ४८ अष्टाचत्वारिंशत्  |
| (ऊनविंशत्              | (अष्टचत्वारिंशत्)        |
| एकोनविंशत्)            | 49. ४९ नवचत्वारिंशत्     |
| 30. ३० विंशत्          | (ऊनपञ्चाशत्              |
| 31. ३१ एकविंशत्        | एकोनपञ्चाशत्)            |
| 32. ३२ द्वाविंशत्      | 50. ५० पञ्चाशत्          |
| 33. ३३ त्रयस्त्रिंशत्  | 51. ५१ एकपञ्चाशत्        |
| 34. ३४ चतुस्त्रिंशत्   | 52. ५२ द्वापञ्चाशत्      |
| 35. ३५ पञ्चत्रिंशत्    | (द्विपञ्चाशत्)           |
| 36. ३६ षट्त्रिंशत्     | 53. ५३ त्रयःपञ्चाशत्     |
| 37. ३७ सप्तत्रिंशत्    | (त्रिपञ्चाशत्)           |
| 38. ३८ अष्टात्रिंशत्   | 54. ५४ चतुःपञ्चाशत्      |
| 39. ३९ नवत्रिंशत्      | 55. ५५ पञ्चपञ्चाशत्      |
| (ऊनचत्वारिंशत्         | 56. ५६ षट्पञ्चाशत्       |
| एकोनचत्वारिंशत्)       | 57. ५७ सप्तपञ्चाशत्      |
| 40. ४० चत्वारिंशत्     | 58. ५८ अष्टापञ्चाशत्     |
| 41. ४१ एकचत्वारिंशत्   | (अष्टपञ्चाशत्)           |
| 42. ४२ द्वाचत्वारिंशत् | 59. ५९ नवपञ्चाशत् .      |
| (द्विचत्वारिंशत्)      | (ऊनषष्टिः, एकोनषष्टिः)   |



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|-----------------------------------------------|----------------------------------------------|
| 60. ६० षष्टिः                                 | 78. ७८ अष्टासप्ततिः<br>(अष्टसप्ततिः)         |
| 61. ६१ एकषष्टिः                               | 79. ७९ नवसप्ततिः<br>(अनाशीतिः<br>एकोनाशीतिः) |
| 62. ६२ द्वाषष्टिः<br>(द्विषष्टिः)             | 80. ८० अशीतिः                                |
| 63. ६३ त्रयःषष्टिः<br>(त्रिषष्टिः)            | 81. ८१ एकाशीतिः                              |
| 64. ६४ चतुःषष्टिः                             | 82. ८२ द्वाशीतिः                             |
| 65. ६५ पञ्चषष्टिः                             | 83. ८३ त्र्यशीतिः                            |
| 66. ६६ षट्षष्टिः                              | 84. ८४ चतुरशीतिः                             |
| 67. ६७ सप्तषष्टिः                             | 85. ८५ पञ्चाशीतिः                            |
| 68. ६८ अष्टाषष्टिः<br>(अष्टषष्टिः)            | 86. ८६ षडशीतिः                               |
| 69. ६९ नवषष्टिः<br>(अनसप्ततिः<br>एकोनसप्ततिः) | 87. ८७ समाशीतिः                              |
| 70. ७० सप्ततिः                                | 88. ८८ अष्टाशीतिः                            |
| 71. ७१ एकसप्ततिः                              | 89. ८९ नवाशीतिः<br>(अननवतिः<br>एकोननवतिः)    |
| 72. ७२ द्वासप्ततिः<br>(द्विसप्ततिः)           | 90. ९० नवतिः                                 |
| 73. ७३ त्रयःसप्ततिः<br>(त्रिसप्ततिः)          | 91. ९१ एकनवतिः                               |
| 74. ७४ चतुःसप्ततिः                            | 92. ९२ द्वानवतिः<br>(द्विनवतिः)              |
| 75. ७५ पञ्चसप्ततिः                            | 93. ९३ त्रयोनवतिः<br>(त्रिनवतिः)             |
| 76. ७६ षट्सप्ततिः                             | 94. ९४ चतुर्नवतिः                            |
| 77. ७७ सप्तसप्ततिः                            | 95. ९५ पञ्चनवतिः                             |



96. ८६ षष्ठ्यवतिः	111. १११ एकादशाधिकं शतम्
97. ८७ सप्तनवतिः	120. १२० विंशत्यधिकं शतम्
98. ८८ अष्टानवतिः (अष्टनवतिः)	130. १३० त्रिंशदधिकं शतम्
99. ८९ नवनवतिः (जनशतम् एकोनशतम्)	140. १४० चत्वारिंशदधिकं शतम्
100. १०० शतम् (एकशतम्)	150. १५० पञ्चाशदधिकं शतम्
101. १०१ एकाधिकं शतम् (एकाधिकशतम्)	160. १६० षष्ठ्यधिकं शतम्
102. १०२ द्व्यधिकं शतम्	170. १७० सप्तत्यधिकं शतम्
103. १०३ त्र्यधिकं शतम्	180. १८० अशीत्यधिकं शतम्
104. १०४ चतुरधिकं शतम्	190. १९० नवत्यधिकं शतम्
105. १०५ पञ्चाधिकं शतम्	200. २०० द्विशतम्, द्वे शते
106. १०६ षडधिकं शतम्	300. ३०० त्रिशतम्, त्रीणि शतानि
107. १०७ सप्ताधिकं शतम्	400. ४०० चतुःशतम्, चत्वारि शतानि
108. १०८ अष्टाधिकं शतम्	500. ५०० पञ्चशतम्; पञ्च शतानि
109. १०९ नवाधिकं शतम्	
110. ११० दशाधिकं शतम्	



600. ६०० षट्शतम्, षट् शतानि	1000. १००० दश शतानि, सहस्रम्
700. ७०० सप्तशतम्, सप्त शतानि	2000. २००० द्वे सहस्रे
800. ८०० अष्टशतम्, अष्ट शतानि	3000. ३००० त्रीणि सहस्राणि
900. ९०० नवशतम्, नव शतानि	10,000. १०००० अयुतम्
	100,000. १००००० लक्षम्
	10,000,000. १००००००० कोटिः

### Declension of Cardinals.

154. एक as meaning 'one' is necessarily singular, but it also forms a plural which has the sense of 'some'. It is declined throughout like सर्व. (Rule 169).

#### *Singular.*

	Masc.	Fem.	Neut.
Nom.	एकः	एका	एकम्
Acc.	एकम्	एकाम्	एकम्
Inst.	एकेन	एकया	एकेन
Dat.	एकस्मै	एकस्यै	एकस्मै
Abl.	एकस्मात्	एकस्याः	एकस्मात्
Gen.	एकस्य	एकस्याः	एकस्य
Loc.	एकस्मिन्	एकस्याम्	एकस्मिन्
Voc.	एक	एके	एक

*Plural.*

	Masc.	Fem.	Neut.
Nom.	एके	एकाः	एकानि
Acc.	एकान्	एकाः	एकानि
Inst.	एकैः	एकाभिः	एकैः
Dat.	एकेभ्यः	एकाभ्यः	एकेभ्यः
Abl.	एकेभ्यः	एकाभ्यः	एकेभ्यः
Gen.	एकेषाम्	एकासाम्	एकेषाम्
Loc.	एकेषु	एकासु	एकेषु
Voc.	एके	एकाः	एकानि

155. द्वि is necessarily dual and is declined as follows :—

	Masc.	Fem.	Neut.
Nom.	द्वौ	द्वे	द्वे
Acc.	द्वौ	द्वे	द्वे
Inst., Dat., Abl.	द्व्याभ्याम्	द्व्याभ्याम्	द्व्याभ्याम्
Gen., Loc.	द्वयोः	द्वयोः	द्वयोः
Voc.	द्वौ	द्वे	द्वे

156. त्रि, चतुर, पञ्चन्, षष् and षष्टन् are necessarily plural and are declined as follows :—

	Masc.	Fem.	Neut.
Nom.	त्रयः	तिस्रः	त्रीणि
Acc.	त्रीन्	तिस्रः	त्रीणि
Inst.	त्रिभिः	तिसृभिः	त्रिभिः



	Masc.	Fem.	Neut.
Dat.	त्रिभ्यः	तिसृभ्यः	त्रिभ्यः
Abl.	त्रिभ्यः	तिसृभ्यः	त्रिभ्यः
Gen.	त्रयाणाम्	तिसृणाम्	त्रयाणाम्
Loc.	त्रिषु	तिसृषु	त्रिषु
Voc.	त्रयः	तिस्रः	त्रीणि

## 157. चतुर्

	Masc.	Fem.	Neut.
Nom.	चत्वारः	चतस्रः	चत्वारि
Acc.	चतुरः	चतस्रः	चत्वारि
Inst.	चतुर्भिः	चतसृभिः	चतुर्भिः
Dat.	चतुर्भ्यः	चतसृभ्यः	चतुर्भ्यः
Abl.	चतुर्भ्यः	चतसृभ्यः	चतुर्भ्यः
Gen.	चतुर्णाम्	चतसृणाम्	चतुर्णाम्
Loc.	चतुर्षु	चतसृषु	चतुर्षु
Voc.	चत्वारः	चतस्रः	चत्वारि

## 158. पञ्चन्

## 159. षट्

	पञ्च	षट्
Nom.	पञ्च	षट्
Acc.	पञ्च	षट्
Inst.	पञ्चभिः	षड्भिः
Dat.	पञ्चभ्यः	षड्भ्यः
Abl.	पञ्चभ्यः	षड्भ्यः
Gen.	पञ्चानाम्	षष्णाम्
Loc.	पञ्चसु	षट्सु
Voc.	पञ्च	षट्



## 160. अष्टन्

Nom.	अष्टौ or अष्ट
Acc.	अष्टौ or अष्ट
Inst.	अष्टभिः or अष्टाभिः
Dat.	अष्टभ्यः or अष्टाभ्यः
Abl.	अष्टभ्यः or अष्टाभ्यः
Gen.	अष्टानाम्
Loc.	अष्टसु or अष्टासु
Voc.	अष्टौ or अष्ट

161. The declension of पञ्चन्, षष् and अष्टन् is the same in all the three genders. सप्तन्, नवन्, दशन् and compounds with दशन्—एकादशन् etc.—are declined like पञ्चन्.

162. विंशति, षष्टि, सप्तति, अशीति, नवति and कोटि are declined as feminine bases in इ (*i.e.*, like मति); त्रिंशत् and other cardinals terminating in त् are declined like feminine bases terminating in त्.

163. The use of the cardinals from twenty up to ninety-nine as adjectives qualifying substantives is illustrated by the following examples—

विंशतिरश्वाः	twenty horses.
विंशत्या अश्वैः	with twenty horses.
षष्टिः शिशवः	sixty children.
षष्टेः शिशूनाम्	of sixty children.



But they may also be used as nouns taking the numbered noun as a dependent genitive—

विंशतिरश्वानाम्	twenty horses.
विंशत्या अश्वानाम्	with twenty horses.
षष्टिः शिशूनाम्	sixty children.

When used as substantives these cardinals can be used in the Dual or Plural—नव नवतयः 'nine nineties', *i.e.*, nine times ninety = 810. विंशतौ 'two thirties' = 60.

164. शतम्, सहस्रम् and higher numbers formed with these two—द्विशतम्, etc.—are declined as neuter bases in अ, and are treated either as adjectives taking the same case as the things numbered, or as nouns taking the numbered noun as a dependent genitive—

शतं दासोः (Acc.) or शतं दासोनाम्—a hundred slave-maids.

शतेन दासोभिः or शतेन दासोनाम्—with a hundred slave-maids.



## 165. ORDINALS

Masc.	Fem.	Neut.	
प्रथमः	प्रथमा	प्रथमम्	The first.
द्वितीयः	द्वितीया	द्वितीयम्	The second.
तृतीयः	तृतीया	तृतीयम्	The third.
चतुर्थः	चतुर्थी	चतुर्थम्	The fourth.
तुरीयः	तुरीया	तुरीयम्	
तुर्यः	तुर्या	तुर्यम्	
पञ्चमः	पञ्चमी	पञ्चमम्	The fifth.
षष्ठः	षष्ठी	षष्ठम्	The sixth.
सप्तमः	सप्तमी	सप्तमम्	The seventh.
अष्टमः	अष्टमी	अष्टमम्	The eighth.
नवमः	नवमी	नवमम्	The ninth.
दशमः	दशमी	दशमम्	The tenth.
एकादशः	एकादशी	एकादशम्	The eleventh.
द्वादशः	द्वादशी	द्वादशम्	The twelfth.
त्रयोदशः	त्रयोदशी	त्रयोदशम्	The thirteenth.
चतुर्दशः	चतुर्दशी	चतुर्दशम्	The fourteenth.
पञ्चदशः	पञ्चदशी	पञ्चदशम्	The fifteenth.
षोडशः	षोडशी	षोडशम्	The sixteenth.
सप्तदशः	सप्तदशी	सप्तदशम्	The seventeenth.
अष्टादशः	अष्टादशी	अष्टादशम्	The eighteenth.
ऊनविंशः	ऊनविंशी	ऊनविंशम्	The nineteenth.
ऊनविंशति-	ऊनविंशति-	ऊनविंशति-	
तमः	तमी	तमम्	



Masc.	Fem.	Neut.	
विंशः	-शी	-शम्	} The twentieth.
विंशतितमः	विंशतितमौ	विंशतितमम्	
त्रिंशः	-शी	-शम्	} The thirtieth.
त्रिंशत्तमः	-मौ	-मम्	
चत्वारिंशः	-शी	-शम्	} The fortieth.
चत्वारिंशत्तमः	-मौ	-मम्	
पञ्चाशत्तमः	-मौ	-मम्	The fiftieth.
षष्टितमः			The sixtieth.
एकषष्टितमः	}		The sixty-first.
एकषष्टः			
सप्ततितमः			The seventieth.
एकसप्ततितमः	}		The seventy-first.
एकसप्तः			
अशीतितमः			The eightieth.
एकाशीतितमः			The eighty-first.
नवतितमः			The ninetieth.
एकनवतितमः			The ninety-first.
शततमः			The hundredth.
एकशततमः			The hundred and first.
सहस्रतमः			The thousandth.



## 166. Numerical Adverbs.

सकृत्	once.	एकधा	in one way.
द्विः	twice.	द्विधा or द्वेधा	in two ways.
त्रिः	thrice.	त्रिधा or त्रेधा	in three ways.
चतुः	four times.	चतुर्धा	in four ways.
पञ्चकृत्वः	five times.	पञ्चधा	in five ways.
षट्कृत्वः	six times.	षोढा or षड्धा }	in six ways.

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## 167. Numerical Derivatives

द्वयम्	a pair.
त्रयम् or त्रयी	a triad.
चतुष्टयम् or चतुष्टयी	a tetrad.
पञ्चतयम् or पञ्चतयी	a pentad, etc.

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## PRONOUNS

### सर्वनामन्

168. The term सर्वनामन्^१ is generally rendered by 'Pronoun,' but its meaning is wider, in as much as it comprises not only what are called 'Pronouns' in English Grammar, but also a number of words which English Grammar would class as adjectives rather than as Pronouns, but which in Sanskrit are classed with the 'Pronouns' proper for the reason that they share with the latter certain peculiarities of declension.

### A. Pronominal Adjectives

169. There are two distinct groups of these 'Pronominal Adjectives.'

(a) The group beginning with सर्व, of which the most important members are the following—

सर्व	इतर
विश्व	कतर
एक	कतम
द्वि	उभ
अन्य	उभय
अन्यतर	सम

^१ सर्वादीनि सर्वनामानि—Pāp., 1.1.27.



The above words are declined as follows :—

सर्व—All

*Masculine.*

	Singular.	Dual.	Plural.
Nom.	सर्वः	सर्वौ	सर्वे
Acc.	सर्वम्	सर्वौ	सर्वान्
Inst.	सर्वेण	सर्वाभ्याम्	सर्वैः
Dat.	सर्वस्मै	सर्वाभ्याम्	सर्वेभ्यः
Abl.	सर्वस्मात्	सर्वाभ्याम्	सर्वेभ्यः
Gen.	सर्वस्य	सर्वयोः	सर्वेषाम्
Loc.	सर्वस्मिन्	सर्वयोः	सर्वेषु
Voc.	सर्व	सर्वौ	सर्वे

*Feminine.*

	Singular.	Dual.	Plural.
Nom.	सर्वा	सर्वे	सर्वाः
Acc.	सर्वाम्	सर्वे	सर्वाः
Inst.	सर्वया	सर्वाभ्याम्	सर्वाभिः
Dat.	सर्वस्यै	सर्वाभ्याम्	सर्वाभ्यः
Abl.	सर्वस्याः	सर्वाभ्याम्	सर्वाभ्यः
Gen.	सर्वस्याः	सर्वयोः	सर्वासाम्
Loc.	सर्वस्याम्	सर्वयोः	सर्वासु
Voc.	सर्व	सर्वे	सर्वाः

*Neuter.*

	Singular.	Dual.	Plural.
Nom.	सर्वम्	सर्वे	सर्वाणि
Acc.	सर्वम्	सर्वे	सर्वाणि
Voc.	सर्व	सर्वे	सर्वाणि

The remaining cases are as in the Masculine.

170. अन्य, अन्यतर, इतर, कतर and कतम form the Nom., Acc. and Voc. Sing. Neuter by the addition of त् (instead of म्)—अन्यत्, इतरत्, etc.

उभ is used in the Dual only—उभौ, उभे, etc.

उभयः is used in the Singular and Plural only, and forms the Nom. Sing. Fem. उभयी.

सम is declined like सर्व only if it means 'all'; if it means 'equal' or 'even' it follows नर.

171. (b) The group beginning with पूर्व and comprising the following words—

पूर्व	अपर
पर	अधर
अवर	ख
दक्षिण	अन्तर
उत्तर	

(i) These words are declined like सर्व, but they may take the ordinary forms of bases in अ (नर)¹ in Abl. and Loc. Sing. Masc. and in Nom. Plu.

¹ पूर्वादिभ्यो नवभ्यो वा—Pāp., 7.1.16.

Masc., hence पूर्वस्मात् and पूर्वात्; पूर्वस्मिन् and पूर्वे; पूर्वे and पूर्वाः।

(ii) दक्षिण is declined like पूर्व only when it means 'south' or 'right'; when it means 'clever' it follows नर. स्व¹ when not meaning 'own' but 'wealth' or 'kinsman' follows नर, and so does अन्तर when not meaning either 'outer' or 'lower.'

(iii) When पूर्व, etc., do not express a relation in time or space they are declined like नर, e.g., उत्तराः कुरवः (where उत्तर is used as a mere name).

172. The following words form the Nom. Plu. Masc. either regularly (like नर) or like सर्व—प्रथम, चरम, अल्प, अध, कतिपय, नेम. Hence प्रथमाः or प्रथमे, अल्पाः or अल्पे, etc. द्वितीय and other words in तीय are declined like नर, but *may* follow सर्व in Dat. Abl. and Loc. Sing. Hence द्वितीयाय or द्वितीयस्मै, द्वितीयात् or द्वितीयस्मात्, द्वितीये or द्वितीयस्मिन्, etc. As second members of Compounds all the above 'Pronominal Adjectives' are as a rule treated like ordinary bases in अ.

¹ स्वमन्त्रातिथनाख्यायाम्—Pāp., 1.1.35.

**B. Pronouns Proper****PERSONAL PRONOUNS****173. अस्मद्—I**

	Singular.	Dual.	Plural.
Nom.	अहम्	आवाम्	वयम्
Acc.	माम् or मा	आवाम् or नौ	अस्मान् or नः
Inst.	मया	आवाभ्याम्	अस्माभिः
Dat.	मह्यम् or मे	आवाभ्याम् or नौ	अस्मभ्यम् or नः
Abl.	मत्	आवाभ्याम्	अस्मत्
Gen.	मम or मे	आवयोः or नौ	अस्माकम् or नः
Loc.	मयि	आवयोः	अस्मासु

**174. युष्मद्—Thou**

	Singular.	Dual.	Plural.
Nom.	त्वम्	युवाम्	यूयम्
Acc.	त्वाम् or त्वा	युवाम् or वाम्	युष्मान् or वः
Inst.	त्वया	युवाभ्याम्	युष्माभिः
Dat.	तुभ्यम् or ते	युवाभ्याम् or वाम्	युष्मभ्यम् or वः
Abl.	त्वत्	युवाभ्याम्	युष्मत्
Gen.	तव or ते	युवयोः or वाम्	युष्माकम् or वः
Loc.	त्वयि	युवयोः	युष्मासु



The short forms मा, मे, नौ, नः, त्वा, ते, वाम् and वः are never used at the beginning of a sentence or foot of a verse, nor can they be followed by such particles as च, वा and एव.

*Honorific Pronoun of the Third Person.*

175. भवत्—Your Honour, Your Worship.

	Masc.	Fem.
Nom. Sing.	भवान्	भवती

भवान् is declined like धीमत्, भवतो like नदी.

DEMONSTRATIVE PRONOUNS

176. तद्—That or He (She, It)

*Masculine.*

	Singular.	Dual.	Plural.
Nom.	सः	तौ	ते
Acc.	तम्	तौ	तान्
Inst.	तेन	ताभ्याम्	तैः
Dat.	तस्मै	ताभ्याम्	तेभ्यः
Abl.	तस्मात्	ताभ्याम्	तेभ्यः
Gen.	तस्य	तयोः	तेषाम्
Loc.	तस्मिन्	तयोः	तेषु

*Feminine.*

	Singular.	Dual.	Plural.
Nom.	सा	ते	ताः
Acc.	ताम्	ते	ताः
Inst.	तया	ताभ्याम्	ताभिः
Dat.	तस्यै	ताभ्याम्	ताभ्यः
Abl.	तस्याः	ताभ्याम्	ताभ्यः
Gen.	तस्याः	तयोः	तासाम्
Loc.	तस्याम्	तयोः	तासु

*Neuter.*

The same as the Masculine except in the following cases :—

	Singular.	Dual.	Plural.
Nom.	तत्	ते	तानि
Acc.	तत्	ते	तानि

## 177. एतद्—This.

*Masculine.*

	Singular.	Dual.	Plural.
Nom.	एषः	एतौ	एते
Acc.	एतम्	एतौ	एतान्



Inst.	एतेन	एताभ्याम्	एतैः
Dat.	एतस्मै	एताभ्याम्	एतेभ्यः
Abl.	एतस्मात्	एताभ्याम्	एतेभ्यः
Gen.	एतस्य	एतयोः	एतेषाम्
Loc.	एतस्मिन्	एतयोः	एतेषु

*Feminine.*

	Singular.	Dual.	Plural.
Nom.	एषा	एते	एताः
Acc.	एताम्	एते	एताः
Inst.	एतया	एताभ्याम्	एताभिः
Dat.	एतस्यै	एताभ्याम्	एताभ्यः
Abl.	एतस्याः	एताभ्याम्	एताभ्यः
Gen.	एतस्याः	एतयोः	एतासाम्
Loc.	एतस्याम्	एतयोः	एतासु

*Neuter.*

The same as the Masculine except in the following cases :—

	Singular.	Dual.	Plural.
Nom.	एतत्	एते	एतानि
Acc.	एतत्	एते	एतानि



## 178. इदम्—This.

*Masculine.*

	Singular.	Dual.	Plural.
Nom.	अयम्	इमौ	इमे
Acc.	इमम्	इमौ	इमान्
Inst.	अनेन	आभ्याम्	एभिः
Dat.	अस्मै	आभ्याम्	एभ्यः
Abl.	अस्मात्	आभ्याम्	एभ्यः
Gen.	अस्य	अनयोः	एषाम्
Loc.	अस्मिन्	अनयोः	एषु

*Feminine.*

	Singular.	Dual.	Plural.
Nom.	इयम्	इमे	इमाः
Acc.	इमाम्	इमे	इमाः
Inst.	अनया	आभ्याम्	आभिः
Dat.	अस्यै	आभ्याम्	आभ्यः
Abl.	अस्याः	आभ्याम्	आभ्यः
Gen.	अस्याः	अनयोः	आसाम्
Loc.	अस्याम्	अनयोः	आसु

*Neuter.*

The same as the Masculine, except in the following cases :—

	Singular.	Dual.	Plural.
Nom.	इदम्	इमे	इमानि
Acc.	इदम्	इमे	इमानि

179. When एतद् and इदम् in a second sentence refer to an एतद् and इदम्¹ in an immediately preceding sentence, एन is substituted for the एतद् and इदम् (when “अन्वादेश” is meant) in the second sentence, in the following cases²:—

<i>Singular.</i>			
	Masc.	Fem.	Neu.
Acc.	एनम्	एनाम्	एनत्
Inst.	एनेन	एनया	एनेन
<i>Dual.</i>			
	Masc.	Fem.	Neu.
Acc.	एनौ	एने	एने
Gen., Loc.	एनयोः	एनयोः	एनयोः

¹ “किञ्चित्कार्यं विधातुमुपात्तस्य कार्यान्तरं विधातुमुपादानमन्वादेशः ।”

² द्वितीया टीसुखेन:—2.4.34.

*Plural.*

	Masc.	Fem.	Neu.
Acc.	एनान्	एनाः	एनानि

अनेन व्याकरणमधीतम्, एनं हन्दीऽध्यापय । अनयोः  
पवितं कुलम्, एनयोः प्रभूतं स्वम् ।

## 180. अदस्—That.

*Masculine.*

	Singular.	Dual.	Plural.
Nom.	असौ	अमू	अमी
Acc.	अमुम्	अमू	अमून्
Inst.	अमुना	अमूभ्याम्	अमीभिः
Dat.	अमुष्म	अमूभ्याम्	अमीभ्यः
Abl.	अमुष्मात्	अमूभ्याम्	अमीभ्यः
Gen.	अमुष्य	अमुयोः	अमीषाम्
Loc.	अमुष्मिन्	अमुयोः	अमीषु

*Feminine.*

	Singular.	Dual.	Plural.
Nom.	असौ	अमू	अमूः
Acc.	अमूम्	अमू	अमूः
Inst.	अमुया	अमूभ्याम्	अमूभिः
Dat.	अमुष्य	अमूभ्याम्	अमूभ्यः
Abl.	अमुष्याः	अमूभ्याम्	अमूभ्यः
Gen.	अमुष्याः	अमुयोः	अमूषाम्
Loc.	अमुष्याम्	अमुयोः	अमूषु

*Neuter.*

Like the Masculine, except in the following cases :—

	Singular.	Dual.	Plural.
Nom.	अदः	अम्	अमूनि
Acc.	अदः	अम्	अमूनि

## REFLEXIVE PRONOUNS.

181. स्वयम्,¹ self, indeclinable ; *e.g.*, स्वयमागच्छति, he comes himself.

182. आत्मन्, self (see 137) ; *e.g.*, आत्मनो दोषं जानाति, he knows his own fault.

183. स्वः, स्वा, स्वम्,—his own, her own, etc., *e.g.*, स्वं पुत्रं दृष्ट्वा,—having seen his own son. On the declension of स्व, see 171.

## POSSESSIVE PRONOUNS.

184. From the bases मद्, अस्मद्, त्वद्, युष्मद् and तद् possessive pronouns (also called possessive adjectives) are formed by means of the suffix ईय.

¹ स्वयम् and आत्मन् are not treated as सर्वनामन् in Sanskrit Grammar.



मदीय, my ; अस्मदीय, our ; त्वदीय, thy ; युष्मदीय, your ; तदीय, his (her, its, their).

	Masc.	Fem.	Neu.
Nom. Sing.	मदीयः	मदीया	मदीयम्

### RELATIVE PRONOUNS.

#### 185. यद्—Who, Which.

	Singular.	Dual.	Plural.
Nom. Masc.	यः	यौ	ये
Nom. Fem.	या	ये	याः
Nom. Neu.	यत्	ये	यानि

The declension follows throughout that of तद्.

### INTERROGATIVE PRONOUNS.

#### 186. किम्—Who ? Which ?

	Singular.	Dual.	Plural.
Nom. Masc.	कः	कौ	के
Nom. Fem.	का	के	काः
Nom. Neu.	किम्	के	कानि

The declension follows throughout that of तद्.



## 187. COMPOUND PRONOUNS

(a) Indefinite pronouns are formed by adding चित्, चन or अपि to the interrogative pronoun किम्.

Masc. कश्चित्, कश्चन, कोऽपि—some one, any one.

Fem. काचित्, काचन, कापि

Neu. किञ्चित्, किञ्चन, किमपि

(b) Preceded by the relative pronoun the interrogative pronoun has an indefinite sense—यः कः, whosoever.

(c) The same meaning is expressed by यः कश्चित्, यः कश्चन, यः कश्च.

(d) The relative pronoun by being doubled acquires an indefinite or distributive meaning—यो यः, whosoever; यद्यत्, whatsoever.

188. Certain compound pronouns are formed by adding दृश्, दृश् or दृक्ष to pronominal bases. Thus—

तादृश्,	तादृश्,	तादृक्ष
एतादृश्,	एतादृश्,	एतादृक्ष
यादृश्,	यादृश्,	यादृक्ष
इदृश्,	इदृश्,	इदृक्ष
कीदृश्,	कीदृश्,	कीदृक्ष



	Masc.	Fem.	Neu.
Nom. Sing.	तादृक्	तादृक्	तादृक्
	तादृशः	तादृशी	तादृशम्
	तादृचः	तादृची	तादृचम्

189. Compound pronouns denoting quantity are formed by adding वत् (वतुप्) to certain pronominal bases, *e.g.*, तावत्, एतावत्, यावत्, इयत्, कियत्.

	तावत्		
	Masc.	Fem.	Neu.
Nom. Sing.	तावान्	तावती	तावत्

190. The three words कति (how many), यति (as many) and तति (so many), which are used in plural only are declined as follows, in all three genders alike :—

Nom.	कति	Abl.	कतिभ्यः
Acc.	कति	Gen.	कतीनाम्
Inst.	कतिभिः	Loc.	कतिषु
Dat.	कतिभ्यः		

## Feminine Bases.

## स्त्रीप्रत्ययः

191. In the preceding chapters the formation of feminine bases has been repeatedly referred to. The following paragraphs state a few of the more important general rules bearing on the formation of such bases, and a certain number of exceptions.

192. *Prātipadikas*¹ (अजादि) ending in अ form the Feminine in ā (आ)—

Masc.		Fem.		Masc.		Fem.
ज्येष्ठ	...	ज्येष्ठा		तृतीय	...	तृतीया
कनिष्ठ	...	कनिष्ठा		सर्व	...	सर्वा
मध्यम	...	मध्यमा		बाल	...	बाला
श्वेत	...	श्वेता		वक्त्र	...	वक्त्रा
कृष्ण	...	कृष्णा		अज	...	अजा
एक	...	एका		अश्व	...	अश्वा
द्वितीय	...	द्वितीया				

193. *Prātipadikas* ending in अ form the feminine base in ई when 'class' or 'kind' (जाति) is implied—

¹ अजाद्यतष्टाप्—Pāṇ, 14.1.4.



Masc.		Fem.
मृग	...	मृगी
व्याघ्र	...	व्याघ्री
ब्राह्मण	...	ब्राह्मणी

But if the penultimate letter is य, the Feminine takes आ, चत्रिय—चत्रिया. Also शूद्रा 'a Śūdra-woman.'

*Note* that among the examples given in Rule 192 there are several words which take आ in the feminine, *although* denoting class or kind. These exceptions are combined by Indian Grammarians into a group beginning with अज and hence called अजादि.

194. The Ordinal Numerals from चतुर्थ upwards form their Feminines in ई—

चतुर्थ ... चतुर्थी दशम ... दशमी

195. *Prātipadikas* in अ denoting male beings form Feminines in ई, to denote the wives of those males—

Masc.	Fem.
ब्राह्मण	ब्राह्मणी (the wife of a Brāhmaṇa)
शूद्र	शूद्री
यवन	यवनी
गोप	गोपी



But इन्द्र, वरुण, भव, शर्व, रुद्र, आचार्य and मातुल form their Feminines ('the wife of Indra', etc.) in आनी—

इन्द्राणी, वरुणानी, आचार्यानी, etc.

आचार्या¹ means 'a woman who herself is an *Āchārya*, i.e., a spiritual preceptor.'

Similarly उपाध्यायानी or उपाध्यायी 'the wife of an *Upādhyāya*,' and उपाध्याया or उपाध्यायी 'a woman who herself is an *Upādhyāya*.'

196. *Prātīpadikas* ending in मय, कर, चर, एय, मात्र and दृश form their Feminines in ई—

Masc.		Fem.
मृन्मय	...	मृन्मयी
यशस्कर	...	यशस्करी
निशाचर	...	निशाचरी
सौपर्ण्य	...	सौपर्ण्यी
ऊरुमात्र	...	ऊरुमात्री
तादृश	...	तादृशी
यादृश	...	यादृशी

197. So also do *Prātīpadikas* formed with the suffix—अ, causing *Vṛddhi*—

औत्स (from उत्स)—औत्सी; कुम्भकार—कुम्भकारी.

¹ आचार्या—स्वयं व्याख्यात्री; आचार्यानी—आचार्यस्य पत्नी ।



198. *Prātipadikas* in अ which indicate stages of life (with the exception of old age) form Feminines in ई—

Masc.		Fem.
किशोर	...	किशोरी
कुमार	...	कुमारी

But वृद्ध—वृद्धा, स्थविर—स्थविरा. There are certain exceptions such as बाला, वत्सा (included in अजादि).

199. *Prātipadikas* ending in क change in Feminine an अ preceding the क into इ—

Masc.		Fem.
कारक	...	कारिका
पाचक	...	पाचिका

But there are certain exceptions—

Masc.		Fem.
क्षिपक	...	क्षिपिका
सेवक	...	सेविका
कन्यक	...	कन्यिका

200. Certain words form the Feminine optionally in आ and इ—

Masc.		Fem.
सूतक	...	सूतिका or सूतिका
पुत्रक	...	पुत्रिका or पुत्रिका



201. Bases ending in न् or क् form their Feminines in ई—

Masc.	Fem.	Masc.	Fem.
कर्तृ	... कर्त्री	प्रियवादिन्	... प्रियवादिनी
धातृ	... धात्री	राजन्	... राज्ञी
मनस्विन्	... मनस्विनी	मघवन्	... मघोनी
ब्रह्मचारिन्	... ब्रह्मचारिणी	शून्	... शूनी

*Note* that in the three last examples of the above, the termination ई is added to the weak form of the base. This rule holds good in the case of all bases ending in consonants which take ई in the Feminine.

202. पञ्चन्, सप्तन्, नवन्, दशन्, etc., do not take ई, but are the same in Masculine and Feminine. युवन् forms the Fem. युवतिः । Words like मातृ, स्वसृ, etc., which are themselves feminine do not take ई, so also not तिसृ and चतसृ ।

203. Bases ending in अत्, मत्, वत्, वस्, ईयस् and अच् form their Feminines in ई—

Masc.	Fem.	Masc.	Fem.
भवत्	... भवती	विद्वस्	... विदुषी
महत्	... महती	स्वादीयस्	... स्वादीयसी
श्रीमत्	... श्रीमती	प्राच्	... प्राची
ज्ञानवत्	... ज्ञानवती	उदच्	... उदीची



204. A certain Group of words¹ beginning with गौर takes ई in the Feminine, *e. g.*, गौर, हरिण, नट, सुन्दर, तरुण, मातामह, पितामह, उभय, etc.

Also देवी from देव, पुत्री from पुत्र.

205. पति forms the Feminine पत्नी, meaning 'wife', so also सपत्नी, समानपत्नी, एकपत्नी, वीरपत्नी, धर्मपत्नी and a few others. In other compounds two forms are allowed, *e. g.*, गृहपत्नी or गृहपति: 'the mistress of the house.'

सखि forms the Feminine सखी.

206. Adjectives ending in इ or ई have in some cases the same form in Masculine and Feminine—शुचिः, सुधीः ।

207. Adjectives ending in उ² take the feminine termination ई optionally—मृदु, Fem. मृदुः or मृद्वी ; तनु, Fem. तनुः or तन्वी ; गुरु, Fem. गुरुः or गुर्वी. But if the उ is preceded by a conjunct Consonant³ ई is not taken—पाण्डु, Fem. पाण्डुः ।

208. Nouns in उ denoting classes of men form their feminines in ऊ provided the उ be

¹ विहीरादिभ्यश्च—Pāṇ., 4.1.41.

² वीतो गुणवचनात्—Pāṇ., 4.1.44.

³ खरुसंयोगोपधात्—Vārttika.



not preceded by य्. कुरु—कुरुः—a woman of the Kuru dynasty, अध्वर्युः—the wife of an Adhvaryu. खशुर forms the Fem. खशू.

209. When the second member of a Compound is formed by a *Prātīpadika* in अ which denotes a part of the body, the Feminine takes either आ or ई, provided the final अ be not preceded by a compound consonant—

Masc.		Fem.
चन्द्रमुख	...	चन्द्रमुखा or चन्द्रमुखी
सुमुख	...	सुमुखा or सुमुखी
सुकेश	...	सुकेशा or सुकेशी
सुगुल्फ	...	सुगुल्फा (only).

210. If, however, the word denoting the part of the body has more than two syllables, the Feminine takes आ only—

Masc.		Fem.
चटलनयन	...	चटुलनयना

211. Compounds, the second member of which is formed by नासिका, उदर, ओष्ठ, कर्ण, जङ्घा, दन्त, अङ्ग, कण्ठ or पुच्छ, form their feminines in ई or आ—

Masc.		Fem.
कण्ठोदर	...	कण्ठोदरी or कण्ठोदरा
विम्बोष्ठ	...	विम्बोष्ठी or विम्बोष्ठा



Masc.		Fem.
गोकर्ण	...	गोकर्णी or गोकर्णा
तन्वङ्ग	...	तन्वङ्गी or तन्वङ्गा
सुकरण	...	सुकरणी or सुकरणा

212. मुख, when the second member of a compound, the first part of which denotes one of the directions, forms its Feminine in ई—

Masc.		Fem.
प्राङ्मुख	...	प्राङ्मुखी
उदङ्मुख	...	उदङ्मुखी

213. Compounds, the second part of which is ऊरु, while the first part is a word denoting a standard of comparison, or वाम, form feminines in ऊ—

Masc.		Fem.
वामोरु	...	वामोरी
करमोरु	...	करमोरी

## CHAPTER IV

### CONJUGATION

214. The Sanskrit Verb has ten different forms corresponding to the tenses and moods of English Grammar. The technical names of these ten forms are लट्, लिङ्, लोट्, लङ्, लिट्,



लुङ्, लट्, लुट्, लङ्, लेट्; as each of these names begins with a ल्, all forms are comprised under the general name लकार.

Of these ten forms *six* may be called *tenses*, *viz.*, लट्—Present Tense, लङ्—Imperfect Tense, लिट्—Perfect Tense, लुङ्—Aorist, लृट्—Future, लृट्—Periphrastic Future. The *four* remaining *Lakāras* may be called *Moods*, *viz.*, लिङ्—Potential or Optative, लोट्—Imperative, लृङ्—Conditional, लेट्—Subjunctive. लिङ् appears in two different forms, for which separate names are required. The term 'Potential' or 'Optative,' therefore, may be reserved for the form भवेयम् (from भू), while the form भूयासम् may be termed 'Benedictive' (in accordance with its general meaning, *viz.*, आशीः). The लेट् forms which occur in the Veda only will not be considered in this Grammar.

215. When singling out six of the *Lakāras* as being 'tenses,' it must be noted that they at the same time represent a 'mood', *viz.*, the Indicative Mood.

216. Verbs are either सकर्मक (transitive), or अकर्मक (intransitive).

Note that certain common verbs, which in



English Grammar are classed as intransitive, are classed in Sanskrit Grammar as सकर्मक, owing to the fact that they take an object in the accusative case. 'To go' in English Grammar is an intransitive verb, but गम् is सकर्मक—ग्रामं गच्छति (he goes to the village).

217. The Sanskrit Verb has an Active form and a Passive form. The Passive form is used in two different ways which are distinguished as कर्मवाच्य and भाववाच्य. An example of the first kind is 'देवदत्तेन फलं भक्ष्यते'—'the fruit is eaten by Devadatta.' An example of the second kind is 'आस्यते देवदत्तेन' literally, 'sitting is being done by Devadatta'—'Devadatta is sitting.' This latter use of the Passive is limited to अकर्मक verbs—such as भू, आस, etc. The construction would in English Grammar be called an impersonal one. Verbs of the सकर्मक class appear either in the Active form (कृतवाच्य), *e.g.*, देवदत्तः फलं भक्षयति or in the Passive form (कर्मवाच्य) (see above). Verbs of the अकर्मक class appear either in कर्तृवाच्य or in भाववाच्य—आस्ते देवदत्तः or आस्यते देवदत्तेन.

218. There are two sets of personal terminations (तिङ्) called परस्मैपद and आत्मनेपद. Some

roots take the Parasmaipada terminations only, others the Ātmanepada terminations only, others again take both. The verb with Par. terminations prevailingly denotes an action which affects a thing or person other than the agent, while the verb with Ātm. terminations denotes an action affecting the agent himself, *e.g.*, यजति, he sacrifices (for the benefit of some other person), यजते, he sacrifices (for his own benefit). But there are numerous exceptions to this rule.

219. Owing to its prevailing use as indicated above, the Ātmanepada form is, by some, classed as constituting a special 'Voice'—called the 'Reflective Voice'. Another name for it is 'Middle Voice'.

220. In four of the *Lakāras*, *viz.*, the Present, Potential, Imperative and Imperfect, the तिङ् are mostly added to a special base (अङ्ग) which is formed from the root in different ways. In the other *Lakāras* the terminations are generally joined on to the unmodified root. The modifications, which the roots undergo in the four first-mentioned *Lakāras*, are of ten different kinds and hence Sanskrit grammarians



distinguish ten different classes of verbs; we may accordingly speak of ten different 'Conjugations.'

The four *Lakāras*, which take *special* modifications, may be called *special* tenses or moods; those which do not take any modification, may be called *general* or unmodified tenses or moods.

221. The ten classes of verbs may be arranged in two groups—

(a) Verbs, the bases of which in the modified tenses end in अ.

(b) Verbs, the bases of which in the modified tenses end in any letter but अ.

222. The *first group* comprises the first, fourth, sixth and tenth classes. The ten classes are named by Indian Grammarians after the verbs standing first in the lists of verbs belonging to each. Hence—1. भ्वादि (beginning with भू), 4. दिवादि, 6. तुदादि, 10. चुरादि.

223. The *second group* comprises the second, third, fifth, seventh, eighth and ninth classes, the technical names of which are—

- |           |               |
|-----------|---------------|
| 2. अदादि  | 3. जुहोत्यादि |
| 5. स्वादि | 7. रुधादि     |
| 8. तनादि  | 9. क्रादि     |



224. In the Imperfect (लङ्) the augment अ is prefixed to verbs of all conjugations. In the case of verbs beginning with vowels the initial vowels take Vṛddhi.

Third Person Impf. of भू—अभवत्, of द्विष्—अद्वेष्ट, of ईक्ष् (Ātm.)—ऐक्षत, of ऊह् (Ātm.)—औहत, of ऋच्छ्—आच्छत्.

225. When a preposition ( उपसर्ग ) is prefixed to the verb, the augment अ comes in between the preposition and the verb—उदभवत्, from उत् + भू.

### First Group

226. The personal terminations ( तिङ् ) of verbs of the first Group are as follows—

#### PARASMAIPADA.

##### Present—लट्.

	Singular.	Dual.	Plural.
3rd Pers.	ति	तस्	अन्ति
2nd Pers.	सि .	यस्	थ
1st Pers.	मि	वस्	मस् .

*Potential—लिङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	ईत्	ईताम्	ईयुस्
2nd Pers.	ईस्	ईतम्	ईत
1st Pers.	ईयम्	ईव	ईम

*Imperative—लोट्.*

	Singular.	Dual.	Plural.
3rd Pers.	तु	ताम्	अन्तु
2nd Pers.	हि ¹	तम्	त
1st Pers.	आनि	आव	आम

*Imperfect—लङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	त्	ताम्	अन्
2nd Pers.	स्	तम्	त
1st Pers.	अम्	व	म

## ĀTMANEPADA.

*Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	ते	इते	अन्ते
2nd Pers.	से	इथे	ध्वे
1st Pers.	इ	वहे	महे

¹ हि, the personal termination of the Imperative, 2nd Pers. Sing., is invariably dropped after roots of the First Group.

*Potential—लिङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	ईत	ईयाताम्	ईरन्
2nd Pers.	ईयास्	ईयाथाम्	ईध्वम्
1st Pers.	ईय	ईवहि	ईमहि

*Imperative—लोट्.*

	Singular.	Dual.	Plural.
3rd Pers.	ताम्	इताम्	अन्ताम्
2nd Pers.	स्व	इथाम्	ध्वम्
1st Pers.	ऐ	आवहे	आमहे

*Imperfect—लङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	त	इताम्	अन्त
2nd Pers.	थास्	इथाम्	ध्वम्
1st Pers.	इ	वहि	महि

227. The final अ of the base is lengthened before terminations beginning with म् or व्; it is dropped before terminations beginning with the vowel अ.

## FIRST CONJUGATION

भ्वादि—*Bhū-class.*

228. Verbs of this class form their base by adding अ to the last letter of the root; the



final vowel of the root, or the medial short vowel, if followed by one consonant only, takes Guṇa. Accordingly the base of भू is भव (from भो + अ), of जि—जय, of नी—नय, of हृ—हर, of रुह—रोह, of वृध्—वर्ध. But of क्रीड्—क्रीड.

229. *Present*—लट्.

PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
3rd Pers.	भवति	भवतः	भवन्ति
2nd Pers.	भवसि	भवथः	भवथ
1st Pers.	भवामि	भवावः	भवामः

ĀTMANEPAḌA—लभ्.

	Singular.	Dual.	Plural.
3rd Pers.	लभते	लभेते	लभन्ते
2nd Pers.	लभसे	लभेथे	लभध्वे
1st Pers.	लभे	लभावहे	लभामहे

*Potential*—लिट्.

PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
3rd Pers.	भवेत्	भवेताम्	भवेयुः
2nd Pers.	भवेः	भवेतम्	भवेत
1st Pers.	भवेयम्	भवेव	भवेम



## ĀTMANEPADA—लभ्.

	Singular.	Dual.	Plural.
3rd Pers.	लभेत	लभेयाताम्	लभेरन्
2nd Pers.	लभेथाः	लभेयाथाम्	लभेध्वम्
1st Pers.	लभेय	लभेवहि	लभेमहि

*Imperative*—लोट्.

## PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
3rd Pers.	भवतु	भवताम्	भवन्तु
2nd Pers.	भव	भवतम्	भवत
1st Pers.	भवानि	भवाव	भवाम

## ĀTMANEPADA—लभ्.

	Singular.	Dual.	Plural.
3rd Pers.	लभताम्	लभेताम्	लभन्ताम्
2nd Pers.	लभस्व	लभेथाम्	लभध्वम्
1st Pers.	लभे	लभावहे	लभामहे

*Imperfect*—लङ्.

## PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
3rd Pers.	अभवत्	अभवताम्	अभवन्
2nd Pers.	अभवः	अभवतम्	अभवत
1st Pers.	अभवम्	अभवाव	अभवाम



## ĀTMANEPADA—लभ्.

	Singular.	Dual.	Plural.
3rd Pers.	अलभत	अलमेताम्	अलभन्त
2nd Pers.	अलभथाः	अलमेथ्याम्	अलभध्वम्
1st Pers.	अलमे	अलभावहि	अलभामहि

230. गुह् and क्रम् (in Par. only) lengthen their vowel—गूहति ; क्रामति (but Ātm. क्रमते).

मृज् takes Vṛddhi—मार्जति.

सद् substitutes ई for अ—सोदति.

दंश्, रञ्ज्, सञ्ज् and खञ्ज् drop their nasal—दशति, परिव्वजते.

गम् and यम् substitute च्छ for म्—गच्छति, यच्छति ; ऋ forms ऋच्छति.

घ्रा, पा and स्था form the bases जिघ्र, पिब, तिष्ठ—जिघ्रति, पिबति, तिष्ठति.

धा and म्ना form the bases धम and मन—धमति, मनति.

For दृश् the base पश्य is substituted—पश्यति.



## FOURTH CONJUGATION.

दिवादि—*Div-Class.*

231. The base is formed by adding *य* to the last letter of the root. Thus, from नह् and युध्—

Present Par.	...	नह्यति, नह्यसि, नह्यामि.
Present Ātm.	...	युध्यते, युध्यसे, युध्ये.
Potential Par.	...	नह्येत्, नह्येः, नह्येयम्.
Potential Ātm.	...	युध्येत, युध्येयाः, युध्येय.
Imperative Par.	...	नह्यतु, नह्य, नह्यानि.
Imperative Ātm.	...	युध्यताम्, युध्यस्व, युध्यै.
Imperfect Par.	...	अनह्यत, अनह्याः, अनह्यम्.
Imperfect Ātm.	...	अयुध्यत, अयुध्यथाः, अयुध्ये.

232. मद् and roots ending in अम्, lengthen their vowel. मद्—माद्यति. (क्रम् which properly belongs to the Bhvādi class is also conjugated as if it were a Divādi-root—क्राम्यति.)

233. दिव् and सिव् lengthen their vowel—दीव्यति, सीव्यति.

भ्रंश् drops its nasal	...	भ्रश्यति
व्यध substitutes विध	...	विध्यति
जन् substitutes जा	...	जायते



## SIXTH CONJUGATION.

तुदादि—*Tud-class*.

234. The base is formed by adding अ to the root, the vowel of which does not take Guṇa. Before this अ, final इ ई उ ऊ become इय् and उव respectively; final ऋ becomes रिय्; final ॠ becomes इर्—

तुद्—तुदति, क्षिप्—क्षिपति, धु—धुवति, मृ—म्रियते, कृ—किरति.

Present Par.	... तुदति
Present Ātm.	... क्षिपते
Potential Par.	... तुदेत्
Potential Ātm.	... क्षिपेत
Imperative Par.	... तुदतु
Imperative Ātm.	... क्षिपताम्
Imperfect Par.	... अतुदत्
Imperfect Ātm.	... अक्षिपत्

235. कृत्, मुच्, क्षिप्, लुप्, विद् (to find) and सिच् insert a nasal—कृन्तति, मुञ्चति, क्षिम्पति, लम्पति, विन्दति, सिञ्चति.

इष् forms the base इच्छ—इच्छति. प्रच्छ, भ्रृज् and व्रश् form पृच्छ, भृज्ज, वृश्—पृच्छति, भृज्जति, वृश्चति.



## TENTH CONJUGATION.

चुरादि—*Chur-class*.

236. The base is formed by adding अय to the root. A final vowel of the root takes Vṛddhi. Short अ of the root if followed by one consonant only takes Vṛddhi; other short vowels followed by one consonant take Guṇa.

यु—यावयति, वृ—वारयति, तड्—ताडयति, चित्—चेतयते, चुर्—चोरयति.

कथ्, गण् and a few other verbs do not take Vṛddhi. मृग् and a few other verbs do not take Guṇa.

237. Present Par.	... चोरयति
Present Ātm.	... चेतयते
Potential Par.	... चोरयेत्
Potential Ātm.	... चेतयेत
Imperative Par.	... चोरयतु
Imperative Ātm.	... चेतयताम्
Imperfect Par.	... अचोरयत्
Imperfect Ātm.	... अचेतयत



### Second Group

238. In this group the terminations are either added directly to the final letter of the root, or to a special syllable—**नु** or **उ** or **ना**—which is inserted between the root and the terminations. And it is peculiar to all verbs of this group that the root or base to which the terminations are added, undergoes a modification, generally called a *strengthening*, before certain terminations: while before other terminations it remains unchanged. We may accordingly speak of strong and weak forms of the base, as also of strong and weak terminations.

239. The terminations before which the root is strengthened are the three persons of the Singular Present Imperfect Par., the 1st Person Sing. Du. and Plu., and also the 3rd Person Sing. Imperative Par.; and the 1st Person Sing. Du. and Plu. Imperative Ātm.

240. The Parasmaipada terminations in the Second Group are the same as in the first Group, in Present, Imperative and Imperfect. But while verbs of the first Group take no termination in 2nd Pers. Sing. Imperative,



those of the 2nd Group, take **हि** (after vowels) or **धि** (after consonants in most cases).

The terminations of the Potential are as follow—

	Singular.	Dual.	Plural.
3rd Pers.	यात्	याताम्	युस्
2nd Pers.	यास्	यातम्	यात
1st Pers.	याम्	याव	याम

241. The Ātmanepada terminations are as follow—

*Present—लट्*

	Singular.	Dual.	Plural.
3rd Pers.	ते	आते	अन्ते
2nd Pers.	से	आथे	ध्वे
1st Pers.	ए	वहे	महे

*Potential.*

The same as in the first Group.

*Imperative—लोट्*

	Singular.	Dual.	Plural.
3rd Pers.	ताम्	आताम्	अन्ताम्
2nd Pers.	स्व	आथाम्	ध्वम्
1st Pers.	ऐ	आवहे	आमहे

*Imperfect — लङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	त	आताम्	अत
2nd Pers.	थास्	आथाम्	ध्वम्
1st Pers.	इ	वहि	महि

## SECOND CONJUGATION

*अदादि—Ad-Class.*

242. In this class the terminations are added immediately to the last letter of the root—  
अद् + ति = अत्ति, अद् + मि = अग्नि.

243. Before the terminations which require a strengthening of the base, the vowel of the root takes Guṇa, wherever possible—

वी + ति = वेति, द्विप् + ति = द्वेष्टि, दुह् + ति = दोग्धि,  
दुह् + तु = दोग्धु.

244. In case of roots ending in आ and of द्विप् the termination of 3rd Pers. Par. Plu. Imperfect may optionally be उस्, before which the आ is dropped. Thus from दा—3rd Pers. Plu. Impf.—अयान् or अयुः ।



*N.B.* This conjugation presents special difficulties in as much as the direct contact of the last letter of the root with the different terminations gives rise to many special cases of Sandhi.

245. PARASMAIPADA—दृष्.

*Present*—लट्.

	Singular.	Dual.	Plural.
3rd Pers.	दृष्टि	दृष्टः	दृषन्ति
2nd Pers.	दृक्षि	दृष्टः	दृष्ट
1st Pers.	दृषि	दृष्वः	दृष्वः

*Potential*—लिट्.

	Singular.	Dual.	Plural.
3rd Pers.	दृष्यात्	दृष्याताम्	दृष्यः
2nd Pers.	दृष्याः	दृष्यातम्	दृष्यात
1st Pers.	दृष्याम्	दृष्याव	दृष्याम

*Imperative*—लोट्.

	Singular.	Dual.	Plural.
3rd Pers.	दृष्टु	दृष्टाम्	दृषन्तु
2nd Pers.	दृङ्क्षि	दृष्टम्	दृष्ट
1st Pers.	दृषाणि	दृषाव	दृषाम

*Imperfect—लङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	अद्वेङ् (अद्वेद्) अद्विष्टाम्		अद्विषन् ( अद्विषुः )
2nd Pers.	अद्वेङ् (अद्वेद्) अद्विष्टम्		अद्विष्ट
1st Pers.	अद्वेषम्	अद्विष्व	अद्विष्य

*ĀTMA NEPADĀ—द्विष्.**Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	द्विष्टे	द्विषाते	द्विषते
2nd Pers.	द्विन्ते	द्विषाथे	द्विद्द्वे
1st Pers.	द्विषे	द्विष्वहे	द्विषमहे

*Potential—लिट्.*

	Singular.	Dual.	Plural.
3rd Pers.	द्विषीत	द्विषीयाताम्	द्विषीरन्
2nd Pers.	द्विषीथाः	द्विषीयाथाम्	द्विषीध्वम्
1st Pers.	द्विषीय	द्विषीवहि	द्विषीमहि

*Imperative—लोट्.*

	Singular.	Dual.	Plural.
3rd Pers.	द्विष्टाम्	द्विषाताम्	द्विषताम्
2nd Pers.	द्विष्य	द्विषाथाम्	द्विद्द्वम्
1st Pers.	द्वेष	द्वेषावहे	द्वेषामहे



## SECOND GROUP

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*Imperfect—लङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	अदिष्ट	अदिषाताम्	अदिषत
2nd Pers.	अदिष्ठाः	अदिषायाम्	अदिड्ढम्
1st Pers.	अदिषि	अदिष्वहि	अदिष्वहि

246. The following further paradigms are added to illustrate the difficulties connected with Sandhi.

## PARASMAIPADA—लिङ्.

*Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	लेढि	लीढः	लिहन्ति
2nd Pers.	लेचि	लीढः	लीढ
1st Pers.	लेछि	लिहः	लिह्यः

*Imperfect—लङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	अलेङ् (अलेट्)	अलीढाम्	अलिहन्
2nd Pers.	अलेङ् (अलेट्)	अलीढम्	अलीढ
1st Pers.	अलेहम्	अलिह्य	अलिह्य

## 247. PARASMAIPADA—दुह्.

*Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	दोग्धि	दुग्धः	दुहन्ति
2nd Pers.	धोचि	दुग्धः	दुग्ध
1st Pers.	दोह्यि	दुह्यः	दुह्यः

*Imperative—लोट्.*

	Singular.	Dual.	Plural.
3rd Pers.	दोग्धु	दुग्धाम्	दुहन्तु
2nd Pers.	दुग्धि	दुग्धम्	दुग्ध
1st Pers.	दोहानि	दोहाव	दोहाम

*Imperfect—लङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	अधोक् (अधोग्)	अदुग्धाम्	अदुहन्
2nd Pers.	अधोक् (अधोग्)	अदुग्धम्	अदुग्ध
1st Pers.	अदोहम्	अदुह	अदुह्य

248. To this class also belongs the important verb अस् (to be), which however is irregular in many respects.

## PARASMAIPADA—अस्.

*Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	अस्ति	स्तः	सन्ति
2nd Pers.	असि	स्थः	स्थ
1st Pers.	अस्मि	स्वः	स्मः



## SECOND GROUP

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*Potential—लिङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	स्यात्	स्याताम्	स्युः
2nd Pers.	स्याः	स्यातम्	स्यात
1st Pers.	स्याम्	स्याव	स्याम

*Imperative—लोट्.*

	Singular.	Dual.	Plural.
3rd Pers.	अस्तु	स्ताम्	सन्तु
2nd Pers.	एधि	स्तम्	स्त
1st Pers.	असानि	असाव	असाम

*Imperfeet—लङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	आसीत्	आस्ताम्	आसन्
2nd Pers.	आसीः	आस्तम्	आस्त
1st Pers.	आसम्	आस्व	आस्म

249. Other important verbs of this class are—या, etc.

या—Pres. याति, Pot. यायात्, Imp. यातु, Impf. अयात् ।

250. जागृ—Pres. जागर्ति, Pot. जागृयात्, Imp. जागर्तु, Impf. अजागः, 3rd Pers. Plu. अजागरः ।

251. चक्ष्—of which the Present is as follows :—



	Singular.	Dual.	Plural.
3rd Pers.	चष्टे	चक्षाते	चक्षते
2nd Pers.	चक्षे	चक्षाये	चङ्क्षुः
1st Pers.	चक्षे	चक्ष्वहे	चक्ष्महे

Pot. चक्षीत, Imp. चष्टाम्, चक्ष्व, Impf. अचष्ट.

252. इ. The इ is changed to य् before weak-vowel terminations.

PARASMAIPADA—इ.

*Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	इति	इतः	यन्ति
2nd Pers.	इषि	इथः	इथ
1st Pers.	इमि	इवः	इमः

Pot. इयात्, Imp. एतु, इहि, अयानि, Impf. ऐत्.

इ with अधि, Ātm.—Pres. अधीति, Pot. अधीयीत, Imp. अधीताम्, अधीष्व, Impf. अध्यैत.

253. वच्—Pres. वक्ति, Pot. उच्यात्, Imp. वक्तु, वग्धि, वचानि, Impf. अवक्.

254. PARASMAIPADA—इन्.

*Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	इन्ति	इतः	घ्नन्ति
2nd Pers.	इंसि	इथः	इथ
1st Pers.	इन्मि	इन्वः	इन्मः



Pot. हन्यात्, Imp. हन्तु, जहि, हनानि, 3rd Pers. Plu. घ्नन्तु, Impf. अहन्.

255. शी (Ātm.) takes Guṇa before all terminations and inserts र् before the terminations of third Pers. Plu. Pres., Imp. and Impf.

*Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	शेते	शयाते	शेरते
2nd Pers.	शेषे	शयाथे	शेध्वे
1st Pers.	शये	शेवहे	शेमहे

Third Pers. Plu. Imp.—शेरताम्.

Third Pers. Plu. Impf.—अशेरत.

256. Roots, ending in उ, take in the strengthened forms Vṛddhi instead of Guṇa before consonantal terminations, *e.g.*, नु—नूति.

257. अन्, जच्, रुद्, श्वस् and स्वप् insert इ before terminations beginning with consonants other than य्, but ई or अ before the स् and त् of 2nd and 3rd Pers. Impf. Par.

Pres. रोदिति, स्वपिति, 3rd Pers. Sing. Impf. अरोदीत् or अरोदत्.

258. ब्रू, in its strengthened forms, inserts ई before consonantal terminations—ब्रवीति.



## THIRD CONJUGATION

### जुहोत्यादि—*Juhoti-Class.*

259. The main feature of this class is that the base is formed by reduplication, *i.e.*, the doubling of the first syllable of the root (*i.e.*, that portion of it which ends with a vowel).

260. Reduplication also appears as the characteristic feature of one kind of लिट्, in verbs of all classes, which on that account is called the Reduplicated Perfect.

261. Thus तुद् by reduplication becomes तुतुद् ; पत् becomes पपत् ; बुध् becomes बुबुध्.

But in most cases a further change takes place, *viz.*,

(a) If the root begins with the second or fourth letter of a *Varga*, the first or third letter is substituted in reduplication. Thus—

छिद्—चिच्छिद्, फल्—पफल्, भिद्—विभिद्.

(b) For a letter of the क-वर्ग the corresponding letter of the च-वर्ग is substituted.



Thus—

च् is substituted for क् or ख्, ज् for ग् or घ् and also for ह्, *e.g.*, कम्—चकम्, खन्—चखन्, गम्—जगम्, हस्—जहस्.

(c) If the root begins with more than one consonant, the first only is reduplicated—

क्षिप्—चिक्षिप्, प्रच्छ्—पप्रच्छ्.

(d) A radical long vowel is shortened in reduplication—

धा—दधा, नी—निनी, गाह्—जगाह्.

(e) If the root begins with a sibilant followed by the first or second letter of a *Varga*, the sibilant is dropped—

स्पर्ध्—पस्पर्ध्, स्था—तस्था. But स्मृ—सस्मृ.

(f) Final ए, ऐ and ओ become अ in reduplication—

Perfect ( लिट् ) of गै—जगौ, of शौ—यशौ.

(g) If not final, ए and ऐ become इ in reduplication ; ओ and औ become उ—

सेव्—सिषेव्, ठौक्—डुठौक्.

262. ऋ becomes अ in the reduplicated Perfect ( लिट् ), it becomes इ in the special tenses of the जुहोति class—

भृ—Perfect बभार, Present विभर्ति.



263. Further features of the जुहोति class are the dropping of the न् in the terminations of the third Person Plural Pres. and Imp. Par.; and the substitution of उस् for अन् in the third Pers. Plu. Impf. Par.

हु takes धि in 2nd Pers. Imp. Par.

264. PARASMAIPADA—हु.

*Present*—लट्.

	Singular.	Dual.	Plural.
3rd Pers.	जुहोति	जुहुतः	जुहति
2nd Pers.	जुहोषि	जुहुथः	जुहुथ
1st Pers.	जुहोमि	जुहुवः	जुहुमः

*Potential*—लिट्.

	Singular.	Dual.	Plural.
3rd Pers.	जुहुयात्	जुहुयाताम्	जुहुयुः
2nd Pers.	जुहुयाः	जुहुयातम्	जुहुयात
1st Pers.	जुहुयाम्	जुहुयाव	जुहुयाम

*Imperative*—लोट्.

	Singular.	Dual.	Plural.
3rd Pers.	जुहोतु	जुहुताम्	जुहतु
2nd Pers.	जुहुधि	जुहुतम्	जुहुत
1st Pers.	जुह्वानि	जुह्वाव	जुह्वाम



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*Imperfect—लङ्*

	Singular.	Dual.	Plural.
3rd Pers.	अजुहोत्	अजुहुताम्	अजुहवुः
2nd Pers.	अजुहोः	अजुहुतम्	अजुहुत
1st Pers.	अजुहवम्	अजुहुव	अजुहुम

265. उभयपदी—भृ.

*Present—लट्*

	Singular.	Dual.	Plural.
3rd Pers.	विभृते	विभ्राते	विभ्रते
2nd Pers.	विभृषे	विभ्राथे	विभृध्वे
1st Pers.	विभ्रे	विभृवहे	विभृमहे

*Potential—लिट्*

	Singular.	Dual.	Plural.
3rd Pers.	विभ्रीत	विभ्रीयाताम्	विभ्रीरन्
2nd Pers.	विभ्रीथाः	विभ्रीयाथाम्	विभ्रीध्वम्
1st Pers.	विभ्रीय	विभ्रीवहि	विभ्रीमहि

*Imperative—लोट्*

	Singular.	Dual.	Plural.
3rd Pers.	विभृताम्	विभ्राताम्	विभ्रताम्
2nd Pers.	विभृष्व	विभ्राथाम्	विभृध्वम्
1st Pers.	विभ्रै	विभ्रावहे	विभ्रामहे

*Imperfect—लङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	अविभ्रत	अविभ्राताम्	अविभ्रत
2nd Pers.	अविभ्रयाः	अविभ्रायाम्	अविभ्रध्वम्
1st Pers.	अविभ्रि	अविभ्रवहि	अविभ्रमहि

266. The two important roots दा and धा drop the आ of the root in the forms which take no strengthening, so that the bases are दद् and दध् (instead of ददा and दधा). When the ध् of दध् becomes द् or त् owing to Sandhi, the initial द् becomes ध्.

## (a) PARASMAIPADA—दा.

*Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	ददाति	दत्तः	ददति
2nd Pers.	ददासि	दत्थः	दत्थ
1st Pers.	ददामि	दद्वः	दद्वः

Pot. दद्यात्; Impf. अददात्, 3rd Pers. Plu. अददुः.

*Imperative—लोट्.*

	Singular.	Dual.	Plural.
3rd Pers.	ददातु	दत्ताम्	ददतु
2nd Pers.	देहि (irregular)	दत्तम्	दत्त
1st Pers.	ददानि	ददाव	ददाम



## ĀTMANEPADA—दा.

Pres. दत्ते, दत्ते, ददे ; Pot. ददीत ; Imp. दत्ताम्,  
दत्स्व, ददे ; Impf. अदत्त, अदत्थाः, अददि.

## (b) PARASMAIPADA—धा.

*Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	दधाति	धत्तः	दधति
2nd Pers.	दधासि	धत्यः	धत्य
1st Pers.	दधामि	दध्वः	दधामः

Pot. दध्यात् ; Impf. अदधात्, 3rd Pers. Plu.  
अदधुः.

*Imperative—लोट्.*

	Singular.	Dual.	Plural.
3rd Pers.	दधातु	धत्ताम्	दधतु
2nd Pers.	धेहि (irregular)	धत्तम्	धत्त
1st Pers.	दधानि	दधाव	दधाम

## ĀTMANEPADA—धा.

*Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	धत्ते	दधाते	दधते
2nd Pers.	धत्से	दधाथे	धहे
1st Pers.	दधे	दध्वहे	दधाहे

Pot. दधोत ; Impf. अधत्त, अधत्थाः, अधधि.

*Imperative—लोट्.*

	Singular.	Dual.	Plural.
3rd Pers.	धत्ताम्	दधाताम्	दधताम्
2nd Pers.	धत्स्व	दधायाम्	धङ्म
1st Pers.	दधे	दधावहे	दधामहे

267. भौ optionally shortens its vowel in the weak forms before consonantal terminations—*Pres. Par. Sing.* विभेति ; *Du.* विभीतः, विभीथः, विभीवः, or विभितः, विभिथः, विभिवः ; *Plu.* विभ्यति, विभीथ or विभिथ, विभीमः or विभिमः.

*Pot.* विभीयात् or विभियात्.

*2nd Pers. Sing. Imp.* विभीहि or विभिहि.

*Impf.* अविभेत्, अविभेः, अविभयम्, *3rd Pers. Plu.* अविभयुः ।

268. मा forms the base मिमी before consonantal terminations, and मिम् before vowel terminations.

*ĀTMANEPADA—मा.**Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	मिमीते	मिमाते	मिमते
2nd Pers.	मिमीषे	मिमाथे	मिमीध्वे
1st Pers.	मिमे	मिमोवहे	मिमीमहे

*Pot.* मिमोत ; *Imp.* मिमीताम्, मिमीष्व, मिमे ;  
*Impf.* अमिमोत.



269. हा 'to abandon,' in the weak forms, forms the base जही or जहि before consonantal terminations and जह् before vowel terminations and also in Potential.

Pres.—जहाति, जहासि, जहामि, जहीवः or जहिवः, etc. ; 3rd Pers. Plu. जहति. Pot.—जह्यात्. Imp.—जहातु, जहाहि or जहीहि or जहिहि, जहानि. Impf.—अजहात्, 3rd Pers. Plu. अजहुः ।

## FIFTH CONJUGATION

खादि—*Su-class*.

270. The base is formed by adding नु, to the root, the उ of which takes Guṇa in strong forms.

271. The उ of नु is optionally dropped before व् and म् unless a conjunct consonant precedes. Hence 1st Pers. Plu. Pres. of सु—सुनुमः or सुन्मः, but of शक्—शक्तुमः only.

272. In weak forms, the उ of नु if preceded by a conjunct consonant, is changed into उव् before vowel terminations.

273. The हि of the 2nd Pers. Sing. Imp. is dropped, unless the उ is preceded by a compound consonant. Hence सुनु, but शक्तुहि.



## 274. PARASMAIPADA—सु.

*Present*—लट्.

	Singular.	Dual.	Plural.
3rd Pers.	सुनोति	सुनुतः	सुन्वन्ति
2nd Pers.	सुनोषि	सुनुयः	सुनुय
1st Pers.	सुनोमि	सुनुवः or सुन्वः	सुनुमः or सुन्मः

*Potential*—लिट्.

	Singular.	Dual.	Plural.
3rd Pers.	सुनुयात्	सुनुयाताम्	सुनुयुः
2nd Pers.	सुनुयाः	सुनुयातम्	सुनुयात
1st Pers.	सुनुयाम्	सुनुयाव	सुनुयाम

*Imperative*—लोट्.

	Singular.	Dual.	Plural.
3rd Pers.	सुनोतु	सुनुताम्	सुन्वन्तु
2nd Pers.	सुनु	सुनुतम्	सुनुत
1st Pers.	सुनवानि	सुनवाव	सुनवाम

*Imperfect*—लङ्.

	Singular.	Dual.	Plural.
3rd Pers.	असुनोत्	असुनुताम्	असुन्वन्
2nd Pers.	असुनोः	असुनुतम्	असुनुत
1st Pers.	असुनवम्	असुनुव or असुन्व	असुनुम or असुन्म



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ĀTMANEPADA—सु.

*Present*—लट्.

	Singular.	Dual.	Plural.
3rd Pers.	सुनुते	सुन्वाते	सुन्वते
2nd Pers.	सुनुषे	सुन्वाथि	सुनुध्वे
1st Pers.	सुन्वे	सुनुवहे or सुन्वहे	सुनुमहे or सुन्महे

*Potential*—लिट्.

	Singular.	Dual.	Plural.
3rd Pers.	सुन्वीत	सुन्वीयाताम्	सुन्वीरन्
2nd Pers.	सुन्वीयाः	सुन्वीयायाम्	सुन्वीध्वम्
1st Pers.	सुन्वीय	सुन्वीवहि	सुन्वीमहि

*Imperative*—लोट्.

	Singular.	Dual.	Plural.
3rd Pers.	सुनुताम्	सुन्वाताम्	सुन्वताम्
2nd Pers.	सुनुष्व	सुन्वाथाम्	सुनुध्वम्
1st Pers.	सुनवे	सुनवावहे	सुनवामहे

*Imperfect*—लङ्.

	Singular.	Dual.	Plural.
3rd Pers.	असुनुत	असुन्वाताम्	असुन्वत
2nd Pers.	असुनुयाः	असुन्वाथाम्	असुनुध्वम्
1st Pers.	असुन्विं	असुनुवहि or असुन्वहि	असुनुमहि or असुन्महि



275. श्रु substitutes ऋ for रु in all special tenses. Pres. श्रुणोति, Pot. श्रुणुयात्, Imp. श्रुणोतु, श्रुणु, श्रुणवानि, Impf. अश्रुणोत्.

### SEVENTH CONJUGATION

#### रुधादि—*Rudh-class.*

276. The base is formed by inserting before the final consonant, न in the strong forms and न् in the weak forms; thus from रुध्—रुणद्धि and रुन्धः ।

#### 277. PARASMAIPADA—युज्.

##### *Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	युनक्ति	युङ्क्तः	युञ्जन्ति
2nd Pers.	युनक्षि	युङ्क्ष्यः	युङ्क्ष्य
1st Pers.	युनज्मि	युज्ज्वः	युज्ज्वमः

##### *Potential—लिट्.*

	Singular.	Dual.	Plural.
3rd Pers.	युञ्ज्यात्	युञ्ज्याताम्	युज्ज्युः
2nd Pers.	युञ्ज्याः	युञ्ज्यातम्	युञ्ज्यात
1st Pers.	युञ्ज्याम्	युञ्ज्याव	युञ्ज्याम



## SECOND GROUP

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*Imperative—लोट्.*

	Singular.	Dual.	Plural.
3rd Pers.	युनक्तु	युङ्क्ताम्	युञ्जन्तु
2nd Pers.	युङ्ग्धि	युङ्क्ताम्	युङ्क्त
1st Pers.	युनजानि	युनजाव	युनजाम

*Imperfect—लङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	अयुनक्	अयुङ्क्ताम्	अयुञ्जन्
2nd Pers.	अयुनक्	अयुङ्क्ताम्	अयुङ्क्त
1st Pers.	अयुनजम्	अयुञ्ज्व	अयुञ्जम

## 278. ĀTMANEPADA—रुध्.

*Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	रुन्धे	रुन्धाते	रुन्धते
2nd Pers.	रुन्धे	रुन्धाथे	रुन्धे
1st Pers.	रुन्धे	रुन्धहे	रुन्धहे

*Potential—लिट्.*

	Singular.	Dual.	Plural.
3rd Pers.	रुन्धीत	रुन्धीयाताम्	रुन्धीरन्
2nd Pers.	रुन्धीयाः	रुन्धीयाथाम्	रुन्धीध्वम्
1st Pers.	रुन्धीय	रुन्धीवहि	रुन्धीमहि

*Imperative—लोट्.*

	Singular.	Dual.	Plural.
3rd Pers.	रुन्धाम्	रुन्धाताम्	रुन्धताम्
2nd Pers.	रुन्धस्व	रुन्धाथाम्	रुन्धम्
1st Pers.	रुणधै	रुणधावहे	रुणधामहे

*Imperfect—लङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	अरुन्ध	अरुन्धाताम्	अरुन्धत
2nd Pers.	अरुन्धाः	अरुन्धाथाम्	अरुन्धम्
1st Pers.	अरुन्धि	अरुन्धहि	अरुन्धहि

279. The original nasal of a root is dropped in forming the base—thus from अञ्ज्—अनक्ति, अनजिम.

## EIGHTH CONJUGATION

*तनादि—Tan-class.*

280. The base is formed by adding उ to the root; in the strong forms the उ takes Guṇa.

281. The उ is optionally dropped before व् and म् if not preceded by a *conjunct* consonant. In the weak forms उ, if preceded by a *conjunct*

consonant, is changed to उक् before terminations beginning with a *vowel*; to व् in other cases. The हि of the 2nd Pers. Sing. Imp. is dropped after उ not preceded by a conjunct consonant.

### 282. PARASMAIPADA—तन्.

#### *Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	तनोति	तनुतः	तन्वन्ति
2nd Pers.	तनोषि	तनुथः	तनुथ
1st Pers.	तनोमि	तनुवः or तन्वः	तनुमः or तन्मः

#### *Potential—लिट्.*

	Singular.	Dual.	Plural.
3rd Pers.	तनुयात्	तनुयाताम्	तनुयुः
2nd Pers.	तनुयाः	तनुयातम्	तनुयात
1st Pers.	तनुयाम्	तनुयाव	तनुयाम

#### *Imperative—लोट्.*

	Singular.	Dual.	Plural.
3rd Pers.	तनोतु	तनुताम्	तन्वन्तु
2nd Pers.	तनु .	तनुतम्	तनुत
1st Pers.	तनवानि	तनवाव	तनवाम

*Imperfect—लङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	अतनोत्	अतनुताम्	अतन्वन्
2nd Pers.	अतनोः	अतनुतम्	अतनुत
1st Pers.	अतनवम्	अतनुव or अतन्व	अतनुम or अतन्म

*ĀTMANEPADA—तन्.**Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	तनुते	तन्वाते	तन्वते
2nd Pers.	तनुषे	तन्वाथे	तनुध्वे
1st Pers.	तन्वे	तनुवहे or तन्वहे	तनुमहे or तन्महे

*Potential—लिट्.*

	Singular.	Dual.	Plural.
3rd Pers.	तन्वोत	तन्वीयाताम्	तन्वीरन्
2nd Pers.	तन्वीथाः	तन्वोयाथाम्	तन्वोध्वम्
1st Pers.	तन्वीय	तन्वीवहि	तन्वीमहि

*Imperative—लोट्.*

	Singular.	Dual.	Plural.
3rd Pers.	तनुताम्	तन्वाताम्	तन्वताम्
2nd Pers.	तनुष्व	तन्वाथाम्	तनुध्वम्
1st Pers.	तनवै	तनवावहे	तनवामहे

*Imperfect—लङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	अतनुत	अतन्वाताम्	अतन्वत
2nd Pers.	अतनुथाः	अतन्वायाम्	अतनुध्वम्
1st Pers.	अतन्वि	अतनुवहि or अतन्वहि	अतनुमहि or अतन्महि

283. कृ takes करो for its strong base and कुरु for its weak base. The final उ of कुरु is dropped before terminations beginning with व् or म्, and in Potential Par.

## PARASMAIPADA—कृ.

*Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	करोति	कुरुतः	कुर्वन्ति
2nd Pers.	करोषि	कुरुथः	कुरुथ
1st Pers.	करोमि	कुर्वः	कुर्मः

Pot. कुर्यात् ; Imp. करोतु, कुरु, करवाणि ;  
Impf. अकरोत्, अकरोः, अकरवम्.

Ātm.—Pres. कुरुते, कुरुषे, कुर्वे. Pot. कुर्वीत.  
Imp. कुरुताम्, कुरुष्व, करवै ; Impf. अकुरुत.



## NINTH CONJUGATION

क्रादि—*Kri-class.*

284. The base is formed by adding ना to the root. In the weak forms ना becomes न् before terminations beginning with a vowel, and नो before terminations beginning with a consonant.

285. After roots ending in a consonant ना becomes ञान in the 2nd Pers. Sing. Imp. Par. The personal termination हि is dropped after ञान, *e.g.*, मुषाण from मुष्.

286. PARASMAIPADA—क्री.

*Present*—लट्.

	Singular.	Dual.	Plural.
3rd Pers.	क्रीणाति	क्रीणीतः	क्रीणन्ति
2nd Pers.	क्रीणासि	क्रीणीथः	क्रीणीथ
1st Pers.	क्रीणामि	क्रीणीवः	क्रीणीमः

*Potential*—लिट्.

	Singular.	Dual.	Plural.
3rd Pers.	क्रीणीयात्	क्रीणीयाताम्	क्रीणीयुः
2nd Pers.	क्रीणीयाः	क्रीणीयातम्	क्रीणीयात
1st Pers.	क्रीणीयाम्	क्रीणीयाव	क्रीणीयाम



## SECOND GROUP

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*Imperative—लोट्.*

	Singular.	Dual.	Plural.
3rd Pers.	क्रीणातु	क्रीणीताम्	क्रीणन्तु
2nd Pers.	क्रीणीहि	क्रीणीतम्	क्रीणीत
1st Pers.	क्रीणानि	क्रीणाव	क्रीणाम

*Imperfect—लङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	अक्रीणात्	अक्रीणीताम्	अक्रीणन्
2nd Pers.	अक्रीणाः	अक्रीणीतम्	अक्रीणीत
1st Pers.	अक्रीणाम्	अक्रीणीव	अक्रीणीम

## ĀTMANEPADA—क्री.

*Present—लट्.*

	Singular.	Dual.	Plural.
3rd Pers.	क्रीणीते	क्रीणाते	क्रीणते
2nd Pers.	क्रीणीषे	क्रीणाथे	क्रीणीध्वे
1st Pers.	क्रीणे	क्रीणीवहे	क्रीणीमहे

*Potential—लिट्.*

	Singular.	Dual.	Plural.
3rd Pers.	क्रीणीत	क्रीणीयाताम्	क्रीणीरन्
2nd Pers.	क्रीणीष्वः	क्रीणीयाथाम्	क्रीणीध्वम्
1st Pers.	क्रीणीय	क्रीणीवहि	क्रीणीमहि

*Imperative—लोट्.*

	Singular.	Dual.	Plural.
3rd Pers.	क्रीणीताम्	क्रीणाताम्	क्रीणताम्
2nd Pers.	क्रीणीष्व	क्रीणायाम्	क्रीणीध्वम्
1st Pers.	क्रीणे	क्रीणावहे	क्रीणामहे

*Imperfect—लङ्.*

	Singular.	Dual.	Plural.
3rd Pers.	अक्रीणीत	अक्रीणाताम्	अक्रीणत
2nd Pers.	अक्रीणीथाः	अक्रीणायाम्	अक्रीणीध्वम्
1st Pers.	अक्रीणि	अक्रीणीवहि	अक्रीणीमहि

287. The penultimate nasal of a root is dropped in forming the base, thus from अयन्—अय्नाति, अय्नीतः ; from वन्—वन्नाति, etc.

288. Certain roots, such as धू, पू, लू and all roots in ऋ, shorten their vowel—

धुनाति, पुनाति, लुनाति, स्तृणाति.

289. यङ् substitutes गृङ् for यङ्—गृङ्गाति, गृङ्गीयात्, गृङ्गातु, गृङ्गाण, गृङ्गानि, अगृङ्गात्.

290. ज्ञा substitutes जा for ज्ञा—जानाति, जानीयात्, etc.



## GENERAL TENSES AND MOODS

### *Intermediate—इ.*

291. In the general tenses and moods—as also in the formation of some verbal derivatives, such as the Infinitive and certain Participles—the vowel इ is, in many cases, inserted between the root and the termination. Thus the root विद् forms the 1st Pers. Plu. लिट्—विविदि-म, the 3rd Pers. Sing. लृट्—वेदि-यति, the Infinitive—वेदि-तुम्.

Roots, which take the intermediary इ regularly, are called सेट् roots; those which do not take it are called अनिट् roots; while the term वेट् 'optionally अनिट्' is applied to roots which may or may not take the इ.

292. The majority of roots are सेट्; all mono-syllabic roots ending in vowels, however, are अनिट्, except यु, रु, नु, झ, ञ, छ, शी, शि, यि, डी, ष (ङ्), ष (ञ्), and roots ending in ऊ and ऋ. Of roots ending in consonants, about one hundred (शक्, पच्, मुच्, वच्, विच्, रिच्, प्रच्छ, त्यज्, निज्, भज्, etc.) are अनिट्; a small number of roots (such as खन्द, मृज्, वृह्) are optionally अनिट् and the rest are सेट्.

293. The rules for the formation of the general tenses and moods apply to verbs of



all the ten conjugations alike. The distinction of special bases, which is characteristic of the special tenses and moods, is not maintained. Verbs of the 10th conjugation—चुरादि—however, preserve the characteristic अय in the general tenses also (except in लुङ्, and the Par. of आशिषि लिङ्).

### PERFECT TENSE—लिट्.

294. This tense is formed either by reduplication, or in a 'periphrastic' way (about which see Rule 327).

295. Mono-syllabic roots beginning with consonants or the vowels अ, आ, इ, उ and ऋ—provided these vowels be followed by one consonant only—take the reduplicated perfect; अय, दय् and आस, however, take the periphrastic perfect only. Mono-syllabic roots beginning with a long vowel (except आ), or a short vowel (except अ) followed by more than one consonant, all roots of more than one syllable, all roots of the tenth class, and derivative verbs (such as causatives) take the periphrastic perfect. उष, विद्, जागृ, भो, क्लो, भृ, हु, दरिद्रा, काश् and कास्, form both the perfects.

## REDUPLICATED PERFECT

296. Reduplication is effected according to the general principles given in Rules 260 ff. But the following additional rules have to be noted.

297. Initial **अ** undergoes no change. Initial **अ**, followed by one consonant only, is changed to **आ**—

Perfect base of **आप्—आप्**, of **अस्—आस्**.

298. Roots beginning with **अ** followed by more than one consonant, and roots beginning with **ऋ**, reduplicate by means of **आन्**—

Perf. base of **अञ्ज्—आनञ्ज्**, of **ऋज्—आनृज्**.

299. Roots beginning with **इ** contract the reduplicative **इ** with the **इ** of the root into **ई**, but if **इ** of the root takes *Guna* or *Vṛddhi*, **य** is inserted between reduplication and root. Thus from **इष्—ईषुः** (3rd Pers. Plu.) and **इयेष** (1st Pers. Sing.).

300. **वच्, वद, वप्, वस्** and **वह्** form the reduplication by means of **उ**, **स्वप्** by means of **सु**, **यज्** by means of **इ**, and **व्यध्** by means of **वि**. Thus 3rd Pers. Sing.—**उवाच, उवाद, उवाप, उवास, उवाह, सुवाप, इयाज, विव्याध**.

301. The personal terminations (तिङ्) of लिट् are as follows :—



## PARASMAIPADA.

	Singular.	Dual.	Plural.
3rd Pers.	अ	अतुस्	उस्
2nd Pers.	थ	अयुस्	अ
1st Pers.	अ	व	म

## ĀTMANEPADA.

	Singular.	Dual.	Plural.
3rd Pers.	ए	आते	इरे
2nd Pers.	से	आथे	ध्वे
1st Pers.	ए	वहे	महे

302. Before the terminations of the Singular Parasmaipada the base is strengthened as follows :—

(a) Final इ, ई, उ, ऊ, ऋ and ॠ take Vṛddhi only in 3rd Pers. Sing., Guṇa or Vṛddhi in 1st Pers. Sing., Guṇa only in 2nd Pers. Sing. Thus from नी—निनाय, निनेथ, निनय or निनाय.

From सु—तुष्टाव, तुष्टोथ, तुष्टाव or तुष्टव.

From कृ—चकार, चकर्थ, चकर or चकार.

(b) इ, उ and ऋ, followed by one consonant, take Guṇa in the three persons singular—

भिद—विभेद, विभेदिथ, विभेद.

तुद—तुतोद, तुतोदिथ, तुतोद.

कृष्—चकर्ष, चकर्षिथ, चकर्ष.



(c) अ followed by one consonant is necessarily lengthened in 3rd Pers. Sing.; remains unchanged in 2nd Pers. Sing.; is optionally lengthened in 1st Pers. Sing.

पच्—पपाच, पपक्थ, पपच or पपाच.

303. (a) Between the consonantal terminations (थ, व, म, से, ध्वे, वहे and महे) and the base, most roots whether सेट् or अनिट्, insert an इ, thus—

2nd Pers. Sing. of भिद् and तुद्—विभेदिथ, तुतोदिथ, 1st Pers. Plu—विभिदिम, तुतुदिम.

(b) The eight roots कृ, शृ, वृ, सृ, हृ, श्रु, सु, स्तु do not take the intermediate इ, hence—चकथ, चकम, दुद्रोथ, दुद्रम.

(c) Most monosyllabic roots in ऋ do not take the इ before थ, thus from स्मृ—सस्मथ.

(d) Optionally अनिट् roots may or may not insert the इ; thus—सस्यन्दिथे or सस्यन्त्से.

(e) अनिट् roots ending in vowels (except ऋ) or containing the vowel अ may or may not insert the इ before थ, thus नी—निनेथ or निनयिथ, हन्—जघनिथ or जघन्य.

304. There are certain important rules of internal Sandhi as to the mode in which the personal terminations are joined to लिट् bases. The chief are as follows :—



(a) Before vowel terminations इ and ई when preceded by one consonant, change to य्; when preceded by more than one consonant, to इय्. Thus 3rd Pers. Plu. of नी—निन्युः; of प्री—पिप्रियुः. उ and ऊ change to उव् throughout. Thus from पू—पुपुवुः.

(b) ऋ when preceded by one consonant changes to र्; when preceded by more than one, to अर्. Thus from धृ—दधुः; from स्मृ—सम्भरुः. ॠ mostly changes to अर्. Thus from कृ—चक्रुः.

(c) The ए, ऐ, ओ and औ which appear as the Guṇa and Vṛddhi of इ, ई, उ and ऊ, change to अय्, आय्, अव् and आव्.

Thus from निने and निनै (strong लिट् base of नी) 1st Pers. Sing.—निनय and निनाय; from तुष्टो or तुष्टौ (सु)—तुष्टव or तुष्टाव.

305. The Sandhi changes undergone by final consonants of the लिट् base, when coming into contact with consonantal terminations, are of various kinds and are best learned by practice.

306. लिट् of भिद्, तुद्, नी and ऊ—



## भिद्—लिट्.

## PARASMAIPADA.

	Singular.	Dual.	Plural.
3rd Pers.	बिभेद	बिभिदतुः	बिभिदुः
2nd Pers.	बिभेदिष्य	बिभिदथुः	बिभिद
1st Pers.	बिभेद	बिभिदिव	बिभिदिम

## ĀTMANEPADA.

	Singular.	Dual.	Plural.
3rd Pers.	बिभिदे	बिभिदाते	बिभिदिरे
2nd Pers.	बिभिदिषे	बिभिदाथे	बिभिदिध्वे
1st Pers.	बिभिदे	बिभिदिवहे	बिभिदिमहे

## तुद्—लिट्.

## PARASMAIPADA.

	Singular.	Dual.	Plural.
3rd Pers.	तुतोद	तुतदतुः	तुतदुः
2nd Pers.	तुतोदिष्य	तुतदथुः	तुतद
1st Pers.	तुतोद	तुतदिव	तुतदिम

## ĀTMANEPADA.

	Singular.	Dual.	Plural.
3rd Pers.	तुतुदे	तुतुदाते	तुतुदिरे
2nd Pers.	तुतुदिषे	तुतुदाथे	तुतुदिध्वे
1st Pers.	तुतुदे	तुतुदिवहे	तुतुदिमहे



## नो—लिट्.

## PARASMAIPADA.

	Singular.	Dual.	Plural.
3rd Pers.	निनाय	निन्यतुः	निन्युः
2nd Pers.	निनयिष्य or निनेथ	निन्यथुः	निन्य
1st Pers.	निनाय or निनय	निन्यिव	निन्यिम

## ĀTMANEPADA.

	Singular.	Dual.	Plural.
3rd Pers.	निन्ये	निन्याते	निन्यिरे
2nd Pers.	निन्यिषे	निन्याथे	निन्यिध्वे
1st Pers.	निन्ये	निन्यिवहे	निन्यिमहे

## कृ—लिट्.

## PARASMAIPADA.

	Singular.	Dual.	Plural.
3rd Pers.	चकार	चक्रतुः	चक्रुः
2nd Pers.	चकथ	चक्रथुः	चक्र
1st Pers.	चकार or चकर	चक्रव	चक्रम

## ĀTMANEPADA.

	Singular.	Dual.	Plural.
3rd Pers.	चक्र	चक्राते	चक्रिरे
2nd Pers.	चक्रिषे	चक्राथे	चक्रिध्वे
1st Pers.	चक्र	चक्रवहे	चक्रमहे



307. Certain roots weaken the लिट् base in a special way in the weak forms (*i.e.*, all forms except Singular Par.).

308. Roots in आ, ए, ऐ and औ drop the final vowel in all weak forms and also optionally before the termination of 2nd Pers. Sing. Par., if इ is prefixed to it. In the 1st and 3rd Pers. Sing. Par. the final vowel and the termination अ combine into औ.

## PARASMAIPADA—दा.

	Singular.	Dual.	Plural.
3rd Pers.	ददौ	ददतुः	ददुः
2nd Pers.	ददाथ or ददिय	ददथुः	दद
1st Pers.	ददौ	ददिव	ददिम

## ĀTMANEPADA—दा.

	Singular.	Dual.	Plural.
3rd Pers.	ददे	ददाते	ददिरे
2nd Pers.	ददिषे	ददाथे	ददिध्वे
1st Pers.	ददे	ददिवहे	ददिमहे

गे—जगौ, जगाथ or जगिय, जगौ, etc.

309. Roots which contain the vowel अ between two simple consonants and which redupli-



cate the initial consonant unchanged, drop the reduplication and change the ष to ए in all weak forms, as also in 2nd Pers. Sing. Par., if there is the intermediary इ. Hence लिट् of तन्—

## PARASMAIPADA—तन्.

	Singular.	Dual.	Plural.
3rd Pers.	ततान	तेनतुः	तेनुः
2nd Pers.	तेनिय	तेनयुः	तेन
1st Pers.	ततान or ततन	तेनिव	तेनिम

## ĀTMANEPAḌA—तन्.

	Singular.	Dual.	Plural.
3rd Pers.	तेने	तेनाते	तेनिरि
2nd Pers.	तेनिषे	तेनाथे	तेनिध्वे
1st Pers.	तेने	तेनिवहे	तेनिमहे

From पत्—पपात, पेतिथ, etc.

310. भज् and तृ form लिट् in the same way.

भज् 3rd Pers. Sing. Par. बभाज, Du. भेजतुः, Plu. भेजुः ; 3rd Pers. Sing. Ātm.—भेजे, Plu. भेजिरि.

तृ—3rd Pers. Sing. Par. ततार, Du. तेरतुः, Plu. तेरुः.

311. Certain other roots form their लिट् either regularly, or like तन्. Thus—राज्—रराज, रराजतुः or रजतुः, रराजुः or रजुः ।

312. गम्, हन्, जन् and खन् drop their radical vowel in the weak forms; the ह् of हन् is changed to घ्. Thus लिट् of गम्—

## PARASMAIPADA—गम्.

	Singular.	Dual.	Plural.
3rd Pers.	जगाम	जग्मतुः	जग्मुः
2nd Pers.	जगन्व or जगमिथ	जग्मथुः	जग्म
1st Pers.	जगाम or जगम	जग्मिव	जग्मिम

Ātm. (after certain prepositions) जग्मे, 3rd Pers. Plu. जग्मिरे.

हन्—जघान, जघन्व or जघनिथ, जघान or जघन, जघ्निव, etc.

जन् Ātm.—जन्ने.

313. जघास (which is used as the लिट् of षट्) similarly drops its vowel in the weak forms—Plural जच्चुः, जच्च, जचिम.

314. वच्, वद, वण्, वश्, वस् and वह् (besides taking उ for व in reduplication, see Rule 300), in the weak forms, excepting 2nd Pers. Sing. Par., substitute उ for the व of the root and then contract the two उ's into ऊ.



## PARASMAIPADA—वच्.

	Singular.	Dual.	Plural.
3rd Pers.	उवाच	उचतुः	उचुः
2nd Pers.	उवक्ष्य or उवचिथ	उचथुः	उच
1st Pers.	उवाच or उवच	उचिव	उचिम

315. Analogously स्वप् forms सुषाप, सुषुपतुः, सुषुपुः ।

316. यज् in लिट् has the strong base इयज् or इयाज्—इयाज; and the weak base ईज्—3rd Pers. Plu. Par. ईजुः, Ātm. ईजिरे.

317. व्यध् forms विव्याध, विविधतुः, विविधुः ।

318. अह् in the weak forms substitutes—अह् for र—जग्राह, जगृहतुः, जगृहुः ।

319. The reduplicated लिट् of भू is as follows :—

## PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
3rd Pers.	बभूव	बभूवतुः	बभूवुः
2nd Pers.	बभूविथ	बभूवथुः	बभूव
1st Pers.	बभूव	बभूविव	बभूविम

320. अश् (स्वादि) forms the लिट् base आनश्—3rd Pers. Sing. Ātm. आनशि.

321. जि forms जिगाय, Ātm. (after certain prepositions) जिग्ये.

चि forms चिकाय or चिचाय; Ātm. चिक्खे or चिच्छे.

322. दृश् and सृज् form 2nd Pers. Sing. Par. either ददर्शिय and ससर्जिय or दद्रष्ठ and सस्रष्ठ.

323. ज्ञे forms जुहाव, Ātm. जुहुवे.

324. वे forms its लिट् either regularly—ववी, 3rd Pers. Plu. ववुः, or uses the strong base उवय् and the weak base जय् or जव्—3rd Pers. Sing. Par. उवाय; 3rd Pers. Du. जवतुः or जयतुः; 3rd Pers. Plu. जवुः or जयुः.

325. A लिट् form आह appears in the following five Vibhaktis—Sing. 3rd Pers. and 2nd Pers.—आह, आत्य; Du. 3rd Pers. and 2nd Pers.—आहतुः, आहयुः; Plu. 3rd Pers.—आहुः. These forms have the sense of the Present Tense and may be substituted for the corresponding Present forms of ब्रू, i.e., ब्रवीति, etc. To express the sense of the Perfect tense वच् is used instead of ब्रू.

326. विद् (अदादि) forms the लिट् विवेद. The following forms of this verb are लिट् in formation (although without reduplication), but present in meaning—‘I know,’ etc.



## PARASMAIPADA—विद्.

	Singular.	Dual.	Plural.
3rd Pers.	वेद	विदतुः	विदुः
2nd Pers.	वेत्स्य	विदयुः	विद
1st Pers.	वेद	विद्म	विद्म

## PERIPHRASTIC PERFECT

327. This Perfect is formed by joining the termination **आम्** to the root and by adding to the base thus formed the reduplicated Perfect Par. of **अस्** or **भू** or the Red. Perf. Par. or **Ātm.** of **कृ**.

328. As to which verbs take the Periphrastic Perfect,¹ see Rule 295. **अस्** and **भू** are used after Par. as well as **Ātm.** verbs ; **कृ** Par. after Par. verbs, **कृ** **Ātm.** after **Ātm.** verbs.² Thus—

**उद्** Par.—**उन्दा**मास or **उन्दा**वभूव or **उन्दा**चकार.

**ईड्** **Ātm.**—**ईडा**मास or **ईडा**वभूव or **ईडा**चक्रे.

329. Before **आम्** a final vowel of a root or a short vowel followed by one consonant only takes **Guna**. Thus from **उष्**—**ओषा**मास, etc., **विद्** is an exception—**विदा**चकार.

¹ इजादिषु गुरुमतीऽप्युच्यते—Pāṇ., 3.1.35.

² कृच्चानुप्रयुज्यते लिटि—Pāṇ., 3.1.40.

## 330. आस्—लिट् (Ātm.)

	Singular.	Dual.	Plural.
3rd Pers.	आसामास	आसामासतुः	आसामासुः
2nd Pers.	आसामासिथ	आसामासथुः	आसामास
1st Pers.	आसामास	आसामासिव	आसामासिम
	Singular.	Dual.	Plural.
3rd Pers.	आसांवभूव	आसांवभूवतुः	आसांवभूवुः
2nd Pers.	आसांवभूविथ	आसांवभूवथुः	आसांवभूव
1st Pers.	आसांवभूव	आसांवभूविव	आसांवभूविम
	Singular.	Dual.	Plural.
3rd Pers.	आसांचक्रे	आसांचक्राते	आसांचक्रिरे
2nd Pers.	आसांचकृषे	आसांचक्राथे	आसांचकृद्
1st Pers.	आसांचक्रे	आसांचकृवहे	आसांचकृमहे

331. The roots भो, ज्ञो, भृ and हु take reduplication before आम्—

बिभयांचकार, बिभरांचकार, etc.

## AORIST—लुङ्

332. The Aorist takes the augment अ, in the same way as the Imperfect ( लङ् ).

333. The personal terminations are the same as in the Imperfect ; some लुङ् forms take उस्, instead of अन्, in 3rd Pers. Plu. Par. .



334. There are *two main classes* of लुङ formations. In the *first class* the personal terminations are added to the root either immediately or after an intermediate अ. In the *second class* a letter of the ऊअ group (Sibilants) is inserted between the root and the terminations.

Of the first class *three* varieties have to be distinguished, and *four* of the second class. Some roots form their लुङ् in one way only; others in several ways.

### First Class.

AORIST WITHOUT AN INTERMEDIATE SIBILANT.

#### First Form.

335. The terminations are added to the root immediately. The termination of the 3rd Pers. Plu. is उत्, before which a final vowel of the root is dropped. The Parasmaipada terminations only are used.

दा—लुङ्.

PARASMAIPADA.

	Singular.	Dual.	Plural.
3rd Pers.	अदात्	अदाताम्	अदुः
2nd Pers.	अदाः	अदातम्	अदात
1st Pers.	अदाम्	अदाव	अदाम

336. भू takes the termination अन् in 3rd Pers. Plural, and (as in लिट्) changes its ऊ into ऊव before vowel terminations.

भू—लुङ्.

PARASMAIPADA.

	Singular.	Dual.	Plural.
3rd Pers.	अभूत्	अभूताम्	अभूवन्
2nd Pers.	अभूः	अभूतम्	अभूत
1st Pers.	अभूवम्	अभूव	अभूम .

*Second Form.*

337. अ is added to the root before the personal terminations. This अ is dropped before terminations beginning with अ ; it is lengthened before व् and म् .

338. Before the added अ a final ऋ or ॠ of the root takes Guṇa ; thus from सृ—असरत्. दृश् also forms अदृशत्.

This form generally is Parasmaipada.

सिच्—लुङ्.

PARASMAIPADA.

	Singular.	Dual.	Plural.
3rd Pers.	असिचत्	असिचताम्	असिचन्
2nd Pers.	असिचः	असिचतम्	असिचत
1st Pers.	असिचम्	असिचाव	असिचाम

*Third Form.*

339. अ is added to the root before the personal terminations, and the root takes a peculiar reduplication subject to complicated rules. The reduplicative vowel is, in many cases, lengthened. This form of लुङ् is taken by the roots of the tenth class, causatives and also by some other roots.

The following is an example of this लुङ् after a causative base—मोचय from मुच्.

## मुच्—लुङ्.

## PARASMAIPADA.

	Singular.	Dual.	Plural.
3rd Pers.	अमूमुचत्	अमूमुचताम्	अमूमुचन्
2nd Pers.	अमूमुचः	अमूमुचतम्	अमूमुचत
1st Pers.	अमूमुचम्	अमूमुचाव	अमूमुचाम

## ĀTMANEPADA.

	Singular.	Dual.	Plural.
3rd Pers.	अमूमुचत	अमूमुचेताम्	अमूमुचन्त
2nd Pers.	अमूमुचथाः	अमूमुचेथाम्	अमूमुचध्वम्
1st Pers.	अमूमुचे	अमूमुचावहि	अमूमुचामहि

## Second Class.

AORIST WITH AN INTERMEDIATE SIBILANT.

## Fourth Form.

340. This form takes the following terminations—

## PARASMAIPADA.

	Singular.	Dual.	Plural.
3rd Pers.	सत्	सताम्	सन्
2nd Pers.	सः	सतम्	सत
1st Pers.	सम्	साव	साम

## ĀTMANEPADA.

	Singular.	Dual.	Plural.
3rd Pers.	सत	साताम्	सन्त
2nd Pers.	सथाः	साथाम्	सध्वम्
1st Pers.	सि	सावहि	सामहि

341. Before these terminations the vowel of the root remains unchanged.

342. This form of लुङ्, is taken by a few verbs only.

## दिश्—लुङ्.

## PARASMAIPADA.

	Singular.	Dual.	Plural.
3rd Pers.	अदिक्षत्	अदिक्षताम्	अदिक्षन्
2nd Pers.	अदिक्षः	अदिक्षतम्	अदिक्षत
1st Pers.	अदिक्षम्	अदिक्षाव	अदिक्षाम



## ĀTMANEPADA.

	Singular.	Dual.	Plural.
3rd Pers.	अदिक्षत	अदिक्षाताम्	अदिक्षन्त
2nd Pers.	अदिक्षथाः	अदिक्षाथाम्	अदिक्षध्वम्
1st Pers.	अदिक्षि	अदिक्षावहि	अदिक्षामहि

दुह—अधुक्षत्, Ātm. अधुक्षत.

*Fifth form.*

343. The personal terminations are as follow—

## PARASMAIPADA.

	Singular.	Dual.	Plural.
3rd Pers.	सीत्	स्ताम्	सुः
2nd Pers.	सीः	स्तम्	स्त
1st Pers.	सम्	स्व	स्म

## ĀTMANEPADA.

	Singular.	Dual.	Plural.
3rd Pers.	स्त	साताम्	सत
2nd Pers.	स्थाः	साथाम्	ध्वम्
1st Pers.	सि	स्वहि	स्महि



344. The final consonants of the roots combine with the initial letters of the terminations in various ways, according to the rules of internal Sandhi—thus पच्—अपाचोत्, प्रच्छ्—अप्राचीत्, सृज्—अमार्चोत्, रुध्—अरौक्षीत्, कृष्—अकार्चोत्, वस्—अवाक्षीत्, वह्—अवाचीत्, दह्—अधाचीत् (2nd Pers. Plu., अदाग्ध). मन् (Ātm.)—अमंस्त.

345. ध्वम् becomes द्धम् after vowels (except अ and आ) and र्. Thus from नी—अनेद्धम्; from कृ—अकृद्धम्.

346. The vowel of the root takes Vṛddhi in Parasmaipada—

जि—अजैषोत्, नी—अनैषीत्, श्रु—अश्रूषीत्, भञ्ज्—अभाञ्चीत्.

Final इ, ई, उ and ऊ take Guṇa in Ātmanepada—

नी—अनेष्ट, सू—असोष्ट.

#### PARASMAIPADA—नी.

	Singular.	Dual.	Plural.
3rd Pers.	अनैषीत्	अनेष्टाम्	अनेषुः
2nd Pers.	अनैषीः	अनेष्टम्	अनेष्ट
1st Pers.	अनेषम्	अनेष्व	अनेषा .



## ĀTMANEPADA—नी.

	Singular.	Dual.	Plural.
3rd Pers.	अनेष्ट	अनेषाताम्	अनेषत
2nd Pers.	अनेष्ठाः	अनेषायाम्	अनेदुम्
1st Pers.	अनेषि	अनेष्वहि	अनेषमहि

## PARASMAIPADA—कृ.

	Singular.	Dual.	Plural.
3rd Pers.	अकार्षीत्	अकार्षाम्	अकार्षः
2nd Pers.	अकार्षीः	अकार्षम्	अकार्ष
1st Pers.	अकार्षम्	अकार्ष्व	अकार्ष

## ĀTMANEPADA—कृ.

	Singular	Dual.	Plural.
3rd Pers.	अकृत	अकृषाताम्	अकृषत
2nd Pers.	अकृथाः	अकृषायाम्	अकृदुम्
1st Pers.	अकृषि	अकृष्वहि	अकृषमहि

347. दृश्, सृज् and स्पृश् substitute रा for आर्—अद्राचीत् ; अस्त्राचीत् ; अस्प्राचोत् .

348. दा, धा and स्था substitute इ for आ before the Ātm. terminations—दा 3rd Pers. Sing. Ātm. अदित, 1st Pers. अदिषि.

*Sixth Form.*

349. This form takes the same terminations as the fifth form but prefixes to them an इ.

The स् of the 2nd and 3rd Pers. Sing. Par. is dropped. The *terminations* then are as follow :—

## PARASMAIPADA.

	Singular.	Dual.	Plural.
3rd Pers.	ईत्	इष्टाम्	इषुः
2nd Pers.	ईः	इष्टम्	इष्ट
1st Pers.	इषम्	इष्व	इष्य

## ĀTMANEPADA.

	Singular.	Dual.	Plural.
3rd Pers.	इष्ट	इषाताम्	इषत
2nd Pers.	इष्टाः	इषाथाम्	इदुम्
1st Pers.	इषि	इष्वहि	इष्यहि

350. The vowel of the root in most cases takes Vṛddhi or Guṇa—लू—अलावीत्, 3rd Pers. Ātm. अलविष्ट ; बुध्—अबोधोत्.

## PARASMAIPADA—बुध्.

	Singular.	Dual.	Plural.
3rd Pers.	अबोधोत्	अबोधिष्टाम्	अबोधिषुः
2nd Pers.	अबोधीः	अबोधिष्टम्	अबोधिष्ट
1st Pers.	अबोधिषम्	अबोधिष्व	अबोधिष्य



## ĀTMANEPADA—बुध्.

	Singular.	Dual.	Plural.
3rd Pers.	अबोधिष्ट	अबोधिषाताम्	अबोधिषत
2nd Pers.	अबोधिष्ठाः	अबोधिषाथाम्	अबोधिटुम्
1st Pers.	अबोधिषि	अबोधिष्वहि	अबोधिषमहि

*Seventh Form.*

351. The terminations are those of the sixth form with a स् prefixed. The Parasmaipada only is used. The *terminations* are as follow :—

	Singular.	Dual.	Plural.
3rd Pers.	सीत्	सिष्टाम्	सिषुः
2nd Pers.	सीः	सिष्टम्	सिष्ट
1st Pers.	सिषम्	सिष्व	सिषम

352. This form is taken by a few roots in आ and by नम्, यम् and रम्.

## PARASMAIPADA—नम्.

	Singular.	Dual.	Plural.
3rd Pers.	अनंसीत्	अनंसिष्टाम्	अनंसिषुः
2nd Pers.	अनंसीः	अनंसिष्टम्	अनंसिष्ट
1st Pers.	अनंसिषम्	अनंसिष्व	अनंसिषम



## SIMPLE FUTURE—लृट्.

353. This Future is formed by adding to the root the suffix **स्य**, or—in the case of **सेट्** verbs—**इष्य**. To the base thus formed the terminations of the Present are joined; the **अ** of **स्य** or **इष्य** being lengthened before **म्** and **व्**, and dropped before **अ**.

354. Final vowels, and short medial vowels, followed by one consonant only, take Guna.

Thus from **इ—एष्यति**; from **भू—भविष्यति**; from **कृ—करिष्यति**; from **बुध्—भोत्स्यते**.

355. A number of verbs form the Future with, as well as without, the intermediate **इ**. Thus from **कृत्—कर्ष्यति** or **कतिष्यति**.

356. The **अय** of verbs of the 10th conjugation, causatives, etc., is retained, but the final **अ** of it is dropped. Thus from **चुर् (चोरय)—चोरयिष्यति**.

## 357. PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
3rd Pers.	भविष्यति	भविष्यतः	भविष्यन्ति
2nd Pers.	भविष्यसि	भविष्यथः	भविष्यथ
1st Pers.	भविष्यामि	भविष्यावः	भविष्यामः



## ĀTMANEPADA—लभ्.

	Singular.	Dual.	Plural.
3rd Pers.	लप्स्यते	लप्सेयते	लप्स्यन्ते
2nd Pers.	लप्स्यसे	लप्सेयथे	लप्स्यध्वे
1st Pers.	लप्सेय	लप्स्यवहे	लप्स्यामहे

358. दृश्, सृज्, स्पृश् form द्रक्ष्यति, स्रक्ष्यति, स्पृक्ष्यति.

वस् forms वत्स्यति; ग्रह्—ग्रहीष्यति; नश्—नङ्क्ष्यति.

## PERIPHRASTIC FUTURE—लुट्.

359. This Future is formed by adding to the nominative singular of a noun of agency, formed from the root by means of the suffix लृ, the Present of the verb अस् (to be), in the first and second persons. In the third person the nominative forms of the noun of agency (Sing. Du. and Plu.) are used without अस्.

360. Before लृ the final vowel of a root, or a penultimate short vowel, takes Guṇa. Thus from कृ—कर्ता (कर्ता being the Nom. Sing. of कर्त, formed from कृ by means of लृ); नी—नीता; भू—भविता.

361. A limited number of verbs only form a Future of this kind (in addition to the simple Future).



## 362. PARASMAIPADA—दा.

	Singular.	Dual.	Plural.
3rd Pers.	दाता	दातारौ	दातारः
2nd Pers.	दातासि	दातास्यः	दातास्य
1st Pers.	दातामि	दातास्वः	दातामः

## ĀTMANEPA—दा.

	Singular.	Dual.	Plural.
3rd Pers.	दाता	दातारौ	दातारः
2nd Pers.	दातासे	दातासाथे	दाताध्वे
1st Pers.	दाताहे	दातास्वहे	दातामहे

## CONDITIONAL—लृङ्.

363. This mood is formed by adding, as in the simple Future, **स्य** to the root—which takes the augment **अ** and the terminations of the Imperfect. The root takes **Guna** as in the Future. Thus from **भू**—**अभविष्यत्**; from **पच्**—**अपच्यत्**; from **वस्**—**अवत्स्यत्**; from **दृश्**—**अद्रक्ष्यत्**.

## 364. PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
3rd Pers.	अभविष्यत्	अभविष्यताम्	अभविष्यन्
2nd Pers.	अभविष्यः	अभविष्यतम्	अभविष्यत
1st Pers.	अभविष्यम्	अभविष्याव	अभविष्याम



## ĀTMANEPADA—लभ्.

	Singular.	Dual.	Plural.
3rd Pers.	अलप्स्यत	अलप्सेयताम्	अलप्स्यन्त
2nd Pers.	अलप्स्यथाः	अलप्सेयथाम्	अलप्स्यध्वम्
1st Pers.	अलप्से	अलप्स्येवहि	अलप्स्येमहि

## BENEDICTIVE—आशिषि-लिङ्.

365. This mood is formed by adding to the root the following *terminations* :—

## PARASMAIPADA.

	Singular.	Dual.	Plural.
3rd Pers.	यात्	यास्ताम्	यासुः
2nd Pers.	याः	यास्तम्	यास्त
1st Pers.	यासम्	यास्व	यास्म

## ĀTMANEPADA.

	Singular.	Dual.	Plural.
3rd Pers.	सीष्ट	सीयास्ताम्	सीरन्
2nd Pers.	सीष्ठाः	सीयास्थाम्	सीध्वम्
1st Pers.	सीय	सीवहि	सीमहि

366. In Par. the root does not take Guṇa or Vṛddhi, e.g., भू—भूयात्.

367. Final इ and उ are lengthened. Thus जि—जीयात्.



368. Final ऋ becomes रि. Thus कृ—क्रियात्.  
 ऋ preceded by a compound consonant takes  
 Guṇa. Thus स्मृ—स्मर्यात्.

369. दा, धा, मा, स्था, पा (to drink), हा and गे  
 change their vowel to ए—देयात्, पेयात्, etc.

370. In Ātmanepada the सेट् (and optionally  
 the वेट्) roots take the intermediate इ. The vowel  
 of the root takes Guṇa; but when the intermediate  
 इ is not used, final ऋ remains unchanged.

Thus पू—पविषीष्ट; कृ—कृषीष्ट.

### 371. PARASMAIPADA—भू.

	Singular.	Dual.	Plural.
3rd Pers.	भूयात्	भूयास्ताम्	भूयासुः
2nd Pers.	भूयाः	भूयास्तम्	भूयास्त
1st Pers.	भूयासम्	भूयास्व	भूयास्म

### ĀTMANEPADA—कृ.

	Singular.	Dual.	Plural.
3rd Pers.	कृषीष्ट	कृषीयास्ताम्	कृषीरन्
2nd Pers.	कृषीष्ठाः	कृषीयास्याम्	कृषीष्टम्
1st Pers.	कृषीय	कृषीवहि	कृषीमहि



### PASSIVE (कर्मवाच्य and भाववाच्य).

372. A Passive Form, in all tenses and moods, is taken by verbs of all classes. Transitive verbs form the Passive in all persons and numbers; intransitive verbs only in 3rd person singular. The root takes the suffix य¹ in the special tenses and moods (without Guṇa or Vṛddhi of the root) and to the base thus formed there are added the Ātmanepada² terminations of the First Group of verbs (see Rule 226).

Thus from अनु-भू—Pres. अनुभूयते, अनुभूयसे अनुभूये, अनुभूयावहे, etc.; Pot. अनुभूयेत; Imp. अनुभूयताम्; Impf. अन्वभूयत.

From बुध्—Pres. बुध्यते; Pot. बुध्येत; Imp. बुध्यताम्; Impf. अबुध्यत.

373. Before य final इ and उ of the root are lengthened; final ऋ becomes रि; final ॠ becomes ईर् (or ऊर् in certain verbs).

Thus from जि—जोयते; from कृ—क्रियते; from कृ—कीर्यते; from पू—पूर्यते.

¹ सार्जधातुके यक्—Pāṇ., 3. 1. 67.

² भावकर्मणोः—Pāṇ., 1. 3. 13.



374. Final ऋ preceded by a compound consonant takes Guṇa. Thus from स्मृ—स्मर्यते.

375. For the final आ of दा 'to give,' धा, मा, स्था, पा 'to drink' and ह्या 'to abandon' ई is substituted; so also for the ए, ऐ or ओ of दे, धे, गे and सो. Thus दा—दीयते; पा—पीयते; गे—गीयते; सो—सोयते.

376. A penultimate nasal is dropped. Thus बन्ध्—बध्यते; ग्रन्थ्—ग्रथ्यते.

377. यज् forms इज्यते; वच्—उच्यते; वप्—उप्यते; वह्—उह्यते; स्वप्—सुप्यते; वा (वि)—जयते; ह्वे—ह्यते; गृह्—गृह्यते.

378. जन् forms जन्यते or जायते; खन्—खन्यते or खायते; शास्—शिष्यते (but आशास्यते from शास् preceded by आ and meaning *desire* or *hope*).

379. In लिट्, लुट्, लृट्, लङ् and आशिषि-लिट् the passive is, generally, the same as the active form with Ātmanepada terminations. Thus लिट् of कृ—चक्रे; of ईच्—ईक्षांचक्रे or ईक्षामासे; लृट् of बुध्—बोधिष्यते; लुट् of बुध्—बोधिता; लङ् of बुध्—अबोधिष्यत; आशिषि-लिट् of बुध्—बोधिषीष्ट.

380. The passive of लुङ् also is formed by joining the Ātmanepada terminations of लुङ् to the root; thus from अनुभू—1st Pers. Sing. लुङ् Passive—अनुभूविषि.



But there is a special form in the 3rd Pers. Singular. Here the termination is इ, before which a final vowel of the root takes Vrddhi, and a medial vowel followed by one consonant takes Guna. अ of the root followed by one consonant mostly becomes आ; after final आ of the root य् is inserted. Thus from नी—अनायि; from श्रु—अश्रावि; from कृ or कृ—अकारि; from भिद्—अभेदि; from मुच्—अमोचि; from कृष्—अकर्षि; from निन्द—अनिन्दि; from वद्—अवादि; from ज्ञा—अज्ञायि; from दा—अदायि.

रम् forms अरन्धि; लम्—अलाभि or अलन्धि.

351. Verbs which form their base with अय (Tenth Conjugation, etc.) optionally drop the अय् (to which अय is reduced) in the general tenses, except लिट्. Thus from चोरय (चुर्) लिट् 3rd Pers. Sing. Passive—चोरयांचक्रे, चोरयामासे; लट्—चोरयिष्यते or चोरिष्यते; लुङ्—अचोरि. The 3rd Pers. Sing. लुङ् drops the अय् necessarily. From रोपय (causative of रुह्)—अरोपि.

### CAUSATIVE—णिजन्त.

382. Every root may form a causative. The base of the causative verbs is formed and

inflected in the same way as the base of verbs of the tenth conjugation. Thus from बुध् (to know)—बोधय—बोधयति 'he causes to know,' अबोधयत् 'he caused to know,' etc. From भू—भावयति; from कृ—कारयति; from नी—नाययति.

383. The causative suffix अय is retained, dropping, however, the final अ (as is the case in the tenth conjugation) in all moods and tenses, excepting लुङ् and आशिषि-लिट्. Thus simple Future of बोधय—बोधयिष्यति; Perf. बोधयांचकार. But Aorist (reduplicated; see Rule 339) अबू-बुधत्: Benedictive—बोध्यात्.

384. A few roots in अम् lengthen the vowel of the root, *e.g.*, कम्—कामयति.

385. Roots in आ insert प् before अय. Thus दा—दापयति.

386. Roots in ए, ऐ and ओ change these vowels into आ and also take प्. Thus गै—गापयति.

387. The same form is taken by a few verbs in इ or ई. क्री—क्रापयति. जि—जापयति.

388. ज्ञा forms ज्ञपयति or ज्ञापयति; स्वा—स्नापयति or स्नपयति.

पा (to drink) forms पाययति, but पा (to protect) forms पालयति.



389. प्री forms प्रीणयति; इन्—घातयति; ऋ—अर्पयति; रुह्—रोपयति and रोहयति.

390. गमयति is used as the causative of इ (to go) ; but इ with अधि forms अध्यापयति.

391. From स्मि with वि there is formed विस्मापयति or -ते ('he astonishes').

### DESIDERATIVE—सनन्त.

392. Desiderative Verbs may be formed from all roots, and are conjugated in all tenses and moods.

393. The desiderative base is formed by reduplicating the root, and adding to it स. The reduplication follows the general rules (260 ff.) ; but अ, आ and ऋ in reduplication become इ. Generally, an intermediary इ is prefixed to the स after सेट् (and optionally after वेट्) roots while no such इ is added to अनिट् roots.

— Thus from भू—बुभूषति; from स्था—तिष्ठासति; from पठ्—पिपठिषति.

394. As a rule, the vowel of the root takes Guṇa before इस, but not before स. Thus from



शो—शिशयिषते; from—नृत्—निनर्तिषति. Medial इ however takes no Guṇa; विद्—विविदिषति. Final इ and उ are lengthened before स. Thus जिगोषति (with an irregular change of consonants) from जि; दुद्रूषति from दृ.

395. Final ऋ and ॠ become ईर् or ऊर्. Thus—कृ—चिकीर्षति; तृ—तितीर्षति; मृ—सुमूर्षति.

396. गम् forms जिगमिषति; मन्—मीमांसते; हन्—जिघांसति.

397. दा forms दिक्षति; धा—धिक्क्षति; मा—मिक्क्षति; पद्—पिक्क्षते; रभ्—रिप्क्षते; लभ्—लिप्क्षते; शक्—शिक्क्षति.

398. ग्रह् forms जिघृक्षति; प्रच्छ—पिष्टच्छिषति; स्वप्—सुषुप्क्षति.

### FREQUENTATIVE (OR INTENSIVE)—यङन्त.

399. Frequentative or Intensive Verbs¹—expressing the repetition or the intensity of the action denoted by the primary verb—may be formed from any mono-syllabic root of the first nine classes that begins with a consonant.

¹ धातोरेकाचो हलादेः क्रियासमभिधारे यङ्—Pāṇ., 3.1.22.



400. Frequentative bases take a peculiar form of reduplication. The vowel of the reduplicated syllable takes Guṇa ; अ is lengthened. To the reduplicated base the personal terminations—Parasmaipada only—are either added directly, and the conjugation follows that of जुहोति, or else य (यङ्) is inserted between the reduplicated base and terminations—Ātmanepada only. The former is known as यङ्-लुगन्त-प्रक्रिया as the frequentative suffix य (यङ्) is supposed to have been elided after the root ; the latter as यङन्त-प्रक्रिया. Before the य, the base undergoes the same changes as in the Passive (see Rules 373 ff.).

Thus from भू—either बोभोति (यङ्-लुगन्त) or बोभूयते (यङन्त) ; from नी—नेनीयते (यङन्त) ; from तप्—तातप्यते (यङन्त) ; from लिह्—लेलिहोति (यङ्-लुगन्त), and लेलिह्यते (यङन्त).

401. There are many special rules as to the frequentative form ; thus क्रम् forms चङ्-क्रम्यते ; वृत्—वरीवृत्त्यते ; ग्रह्—जरीगृह्यते ; नृत्—नरी-नृत्यते, etc., etc.

#### DENOMINATIVE—नामधातु.

402. A considerable number of verbs are derived from nominal bases by means of the



suffix य (क्यच् or क्यङ्). The sense of verbs of this kind generally is 'being or acting like' (the thing or person denoted by the noun), or 'treating as' (the thing, etc.) or 'desiring' (the thing denoted by the noun).

403. Before य final vowels are generally lengthened ; final अ and आ are often changed to ई ; final nasals are dropped.

Thus from कृष्ण—कृष्णायते 'he acts like Kṛṣṇa' ; from राजन्—राजायते 'he acts like a King' ; from पुत्र—पुत्रीयति (छात्रम्) 'he treats (his pupil) like a son' ; from शब्द—शब्दायते 'he makes a sound' ; from पुत्र—पुत्रीयति 'he wishes for a son' ; from नमस्—नमस्यति 'he pays homage.'

### PARASMAIPADA AND ĀTMANEPADA.

404. The general difference in meaning between Parasmaipada and Ātmanepada has been stated in Rule 218.

405. Many roots change the 'Pada' to which they properly belong, when preceded by prepositions (उपसर्ग). Some of the most important cases are as follow :—

406. अस् (दिवादि) Par., is used in both Padas after prepositions—निरस्यति or निरस्यते.



407. कृ, without a preposition, takes either Pada—करोति, कुरुते; but after certain prepositions it is Ātm. in certain definite senses. Thus हरिमुपकुरुते 'he serves Hari.'

408. क्रम्¹ as a simple verb denoting 'continuity,' 'energy' or 'increase' takes Ātmanepada; in other senses it takes both Padas. It is Ātm., after उप and परा,² in the senses of 'continuity,' 'energy' or 'increase.' Thus उपक्रमते 'he commences to advance'; पराक्रमते 'he marches to attack.' क्रम् after आ is Ātm. when the rising of a heavenly body is meant³—आक्रमते सूर्यः 'the sun rises, (but आक्रामति धूमो हर्म्यतलात् 'the smoke rises from the terrace'). After प्र and उप, क्रम् is Ātm., in the sense of beginning⁴—प्रक्रमते भोक्तुम् 'he begins to eat.'

409. क्रो is Ātm. with अव, परि or वि⁵—विक्रीणीते 'he sells.'

410. क्रोड् is Ātm. after अनु, आ, परि or सम्⁶—अनुक्रोडते 'he plays.'

¹ इतिसर्गतायनेषु क्रमः—1.3.38.

² उपपराभ्याम्—1.3.39.

³ आङ् उद्गमने—1.3.40 ( ज्योतिरुद्गमन इति वाच्यम् )

⁴ प्रोपाभ्यां सम्प्रदाभ्याम्—1.3.42.

⁵ परिवृद्धिभ्यः कियः—1.3.18.

⁶ क्रोडोऽनुसंपरिभ्यश्च—1.3.21.



411. गम् is Ātm. after सम्,¹ when the verb is intransitive—वाक्यं संगच्छते 'the sentence fits in.'

412. चर् after उत् is Ātm. when used as a transitive verb²—गुरुवचनमुच्चरते 'he transgresses the commands of his teacher.' It is Ātm. after सम् when construed with an Instrumental³—रथेन संचरते 'he drives in a chariot.'

413. जि is Ātm. after वि and परा, in the sense of 'conquering'⁴—शत्रून् विजयते 'he conquers his enemies.'

414. ज्ञा is Ātm. after प्रति, in the sense of 'promising'⁵—शतं प्रतिजानीते 'he promises a hundred rupees.'

415. दा, simple, takes either Pada; after आ it is Ātmanepada⁶—विद्यामादत्ते 'he acquires knowledge.'

416. नी is Ātm. after उत्, उप or वि, in certain senses⁷, e.g., दण्डमुन्नयते 'he lifts the stick'; माणवकमुपनयते 'he initiates the disciple'; करं

¹ समी गम्याच्छिभ्याम्—1.3.29.      ² उदयरः सकर्मकात्—1.3.53.

³ समस्तृतीयायुक्तात्—1.3.54.      ⁴ विपराभा जेः—1.3.19.

⁵ संप्रतिभ्यामनाध्याने—1.3.46.      ⁶ आङोदीनासविहरणे—1.3.20.

⁷ संमाननीतृसञ्जनाचार्यकरण-ज्ञान-भक्ति-विगणन-व्यदिषु नियः—1.3.36.



विनयते 'he pays the tax.'—Also शास्त्रे नयते 'he gives instruction in Śāstra.'

417. यम् with आ is Ātm. either when intransitive¹, or when having for its object a limb of the agent's body. आयच्छते तद्: 'the tree spreads'; पाणिमायच्छते 'he stretches forth his hand.' It is also Ātm.² (as a transitive verb) with आ, उत्, सम्, except when having for its object a literary work. भारमुद्यच्छते 'he lifts up the load.' But वेदमुद्यच्छति। It is Ātm. with उप, in the sense of 'accepting' or 'marrying.'³—कन्यामुपयच्छते 'he marries a girl.'

418. युज्, preceded by प्र, उप or नि⁴ generally is Ātm.—प्रयुङ्क्ते, उपयुङ्क्ते, नियुङ्क्ते.

419. रम् is Parasmaipada, if preceded by आ,⁵ परि or वि—विरमति 'he takes rest'; परिरमति 'he sports.' After उप it takes either Pada, when used intransitively—उपरमति or उपरमते 'he keeps quiet.'

420. वद् is Ātm. in certain senses—विवदन्ते or विप्रवदन्ते वैद्याः⁶ 'the doctors disagree' (op-

¹ आङी यमङनः—1. 3. 28. (अकर्मकात् स्वाङ्कर्मकादित्येव)

² समुदाङ्भ्यो यमोऽयत्ये—1. 3. 75.

³ उपाद् यमः सङ्करणे—1. 3. 56.

⁴ आङ् परिभ्यो रमः—1. 3. 83.

⁵ प्रोपाभ्यां युजेर्यङ्गपात्वेपु—1. 3. 64.

⁶ विभाषा विप्रकृष्टे—1. 3. 50.



tionally also विवदन्ति and विप्रवदन्ति). वद् with उप is Ātm., in the sense of 'advising,' if used transitively—शिष्यमुपवदते 'he advises his pupil.'

421. विश् with नि is Ātm.—निविशते.¹

422. स्या is Ātm., if preceded by अव, प्र, वि or सम्.² अवतिष्ठते 'he waits patiently'; प्रतिष्ठते 'he sets forth.' It also is Ātm. after उत्, except in the sense of 'getting up': मुक्तावुत्तिष्ठते³ 'he earnestly aspires to salvation,' but पीठादुत्तिष्ठति 'he rises from his seat.' It is Ātm. after उप⁴ in the sense of 'worshipping, etc.'—आदित्यमुपतिष्ठते; also in an intransitive sense as भोजनकाले उपतिष्ठते 'he comes or is present at dinner-time.'

423. हन् with आ, is Ātm.⁵ if either intransitive or having for its object a limb of the agent's own body. स्वशिर आहते 'he strikes his own head'; but परस्य शिर आहन्ति.

424. ह्वे, with उप, नि, वि or सम्⁶ and used intransitively, is Ātm., e.g., उपह्वयते, etc. With आ it is

¹ निर्विशः - 1. 3. 17.

² समवप्रविभ्यः स्यः - 1. 3. 12.

³ उदोऽनूध्वं कर्णयि - 1. 3. 24.

⁴ उवाहो वपूजा-सङ्गतिकरण-मितकरणपक्षिणिति वाच्यम् - Vārttika.

⁵ आहो यमहनः - 1. 3. 28.

⁶ निमसुपविभ्यो ह्वः - 1. 3. 30.



Ātm. in the sense of 'challenging'—**कृष्णायारू-  
माह्वयते.**

425. **ज्ञा, स्मृ, दृश्** and **शु**² take the Ātm., in the Desiderative form (सनन्त)—**जिज्ञासते, सुस्मूर्षते, दिदृक्षते, शुश्रूषते.**

### USE OF TENSES AND MOODS.

426. The Present Tense (लट्) indicates that an action is taking place at the present time—**आगच्छति देवदत्तः** 'Devadatta comes (or is coming) (just now).'

427. It also denotes permanent or habitual action (which may be said to be 'present' at any time): **पर्वतास्तिष्ठन्ति, नद्यः स्रवन्ति** 'the mountains stand firm, the rivers flow (now and at all times).'

428. In narration लट् is frequently used to denote past action; with the particle **स्म** it does so exclusively—**यजति स्म युधिष्ठिरः** 'Yudhiṣṭhira sacrificed.'

429. It sometimes denotes near futurity; this is frequently the case after interrogatives, thought or desire being implied—**किं करोमि** 'what shall I do?' ('what am I to do?')  
**क्व गच्छामि** 'where shall I go?' ('where am I to

¹. स्पर्धायाणाङ् - 1. 3. 39.

² शाश्वत्कृदन्ता सन्तः—1. 3. 57.



go?') It also sometimes denotes an action just finished—अयमहमागच्छामि 'I have just arrived.'

430. The three past tenses लङ्, लिट्, and लुङ्—are used rather promiscuously to denote past action; but according to the old grammarians the following distinctions should be observed:—

431. The Imperfect ( लङ् ) denotes past action done at some time prior to the current day.

432. The Perfect ( लिट्,¹ ) denotes such past action as took place before the current day and was not witnessed by the speaker. It is the proper tense for narrating events of the remote past. जघान कंसं किल वासुदेवः 'Vāsudeva slew Kamsa.'

433. The Aorist ( लुङ् ) denotes past action without reference to any particular time. It, however, may be used by preference of action connected with the near past; e.g., अभूद् वृष्टिरथ 'it rained to-day.'

434. With the prohibitive particle मा (to which न् may be added) the Aorist is used in the sense of an Imperative; the augment अ is dropped in that case—मा शुचः 'do not grieve'; मा भेषीः 'do not fear.'

¹ परोक्षे लिट्—3. 2. 115.



435. The Imperfect also is sometimes used with **मास्र** in the same sense, *the augment being dropped*.

436. The Simple Future ( **लट्** ) expresses futurity in general; the Periphrastic Future ( **लुट्** ) expresses futurity, except that of the current day.

437. The Conditional Mood ( **लङ्** ) is used in both clauses of conditional sentences, when the meaning is that the condition either was not, or will not be, completed¹; so that the consequence also did not or will not take place. Thus—**सुवृष्टिश्चेदभविष्यत् तदा सुभिक्षमभविष्यत्** 'if there had been good rain, there would have been plenty of food' or 'if there would be good rain (but it is not expected that there will be), there would be plenty of food.'

438. The Potential Mood² ( **लिट्** ) expresses (1) command, (2) invitation, (3) permission, (4) entreaty, (5) question or (6) prayer.

(1) **यजेत** 'let him sacrifice' ('he should sacrifice'); (2) **इह भुञ्जीत भवान्** 'may you dine here' (i.e., 'I invite you to dine here'); (3) **इहासोत**

¹ लिङ्-निमित्ते लृट्-क्रियातिपत्तौ - ३. ३. 139.

² विधि-निमित्तवाक्यमन्वाधाधीष्ट-संप्रत्य-प्रायेणेषु लिङ्- ३. ३. 131.



भवान् 'you may sit here'; (4) पुत्रमध्यापयेद् भवान् 'may you be pleased to teach my son' ('I entreat you to teach my son'); (5) किं वेदमधीयीय उत तर्कम् 'should I read the Veda or Logic?'; (6) भो भोजनं लभेय 'O, may I obtain food!'

439. It also may express capability—त्व कन्यां वहिः 'you are fit to marry the girl.'

440. It is frequently used in both clauses of a conditional sentence to express that two actions are related as cause and effect—कृष्णं नमस्तेत् सुखं यायात् 'if he will worship Kṛṣṇa he will attain happiness.' The Simple Future may also be used in sentences of this kind.

441. The Benedictive (आशिषि-लिङ्) expresses a blessing—चिरं जीव्याद् भवान् 'may you live long!'

442. The meanings of the Imperative (लोट्) are analogous to those of the लिङ्. Thus—गच्छ कुसुमपुरम् 'go to Kusumapura;'; चिरं जीव 'may you live long!'; किं करवाम 'what should we do?'

443. Noteworthy is the very frequent use of the 3rd Pers. Sing. Passive of लोट्, often with the meaning of a courteous request—श्रूयतां भोः पण्डिताः 'please listen, you Pandits!'



## CHAPTER V.

### VERBAL FORMS DERIVED FROM ROOTS BY MEANS OF KṚT-SUFFIXES—कृदन्त.

#### *Meaning of Kṛdanta.*

444. In addition to what has been given in the preceding sections under the head of Conjugation, Western Grammar views certain other forms derived from roots—such as the participles, the infinitive, the gerund—as *verbal* in character and hence includes the rules governing their formation in *Conjugation*. Sanskrit Grammar, on the other hand, includes these forms in the category कृदन्त, *i.e.*, nominal bases derived from roots by means of the so-called कृत् (primary suffixes).

445. Thus, words such as कृति, कर्तृ and कारक—which Western Grammar considers to be nouns—and words such as कुर्वत्, कृत, कर्तुम्, कृत्वा—which Western Grammar treats as *verbal* formations—are in Sanskrit Grammar classed as Kṛdanta.

In the present chapter rules will be given for such Kṛdanta forms only as are in Western Grammar considered to have a *verbal* character. —————



## PRESENT PARTICIPLES

446. The Present Participle is formed by joining the suffix अत् (शट्) to that Parasmaipada form of the special base of a root which appears before the termination of 3rd Pers. Plu. Present.

Thus from भू (3rd Pers. Plu. Pres. भव् + अन्ति)—Pres. Participle (शट्) भवत्.

From द्विष् (द्विष् + अन्ति)—द्विषत्.

From दृ (जुह्व् + अति)—जुह्वत्.

From तन् (तन्व् + अन्ति)—तन्वत्.

From कृ (कुर्व् + अन्ति)—कुर्वत्.

From आप् (आप् + अन्ति)—आप्, वत्.

From चुर् (चोरय् + अन्ति)—चोरयत्.

From Causative of बुध् (बोधय् + अन्ति)—बोधयत्.

From Desiderative of बुध् (बुबोधिष् + अन्ति)—बुबोधिषत्.

For the declension of participles in अत् see Rules 126 ff.

447. The Present Participle Ātmanepada is formed by adding आन or मान (शानच्) to the special base—the latter in the case of all verbs, the special base of which ends in अ. Before आन the root appears in the same form as in 3rd Pers. Plu. Ātmanepada before अते. Thus from पू—



पवमान; from दिव्—दीव्यमान; from द्विप्—द्विषाण; from हु—जुह्वान; from तन्—तन्वान; from क्री—क्रीणान; from चुर्—चोरयमाण.

आस् forms आसीन.

448. The participle of the Present Passive Voice is formed by the addition of the suffix मान to the Passive base in य. Thus भिद्—भिद्यमान, श्रु—श्रूयमाण, कृ—क्रियमाण, दा—दीयमान, चुर्—चोर्यमाण.

### FUTURE PARTICIPLES.

449. The Parasmaipada Future Participle is formed by adding the suffix अत् to the base of the Simple Future Par. in स्य or इष्य, the अ of which is dropped. Thus from दा—दास्यत्; भू—भविष्यत्; कृ—करिष्यत्; श्रु—श्रोष्यत्; नी—नेष्यत्; चुर्—चोरयिष्यत्. (For declension see Rules 126 ff.)

450. The Ātmanepada and Passive Future Participles are formed by adding मान to the Future base. Thus दास्यमान, करिष्यमाण, श्रोष्यमाण, etc.

*Participles in तव्य, अनीय and य.*

451. The participles formed by means of the suffixes तव्य, अनीय and य are sometimes classed as future participles; they, however, have a



somewhat different meaning, denoting that something—as specified by the meaning of the root—either should or must be done, or is fit to be done.

452. Before तव्य and अनीय the final vowel and the penultimate short vowel of the root take Guṇa. Before तव्य an इ is inserted or not according as the roots are सेट् or अनिट्. Thus from दा—दातव्य or दानीय (what must or should be given); from नी—नेतव्य or नयनीय; from श्रु—श्रोतव्य or श्रवणीय; from भू—भवितव्य or भवनीय; from कृ—कर्तव्य and करणीय; from भिद्—भित्तव्य and भिदनीय; from बुध्—बोधितव्य, बोद्धव्य and बोधनीय.

453. Before the suffix य (यत् or ख्यत्) final आ becomes ए; final इ and ई take Guṇa; final उ and ऊ take Guṇa (or Vṛddhi), final ऋ and ॠ take Vṛddhi. Thus—

दा—देय; जि—जिय; नी—नेय; लू—लव्य ('what should be cut'), or लाव्य ('what must necessarily be cut'); कृ—कार्य; ट—ताय.

454. Medial short इ and उ, followed by a single consonant, take Guṇa; ऋ in the same place remains unchanged; अ is lengthened except if followed by a letter of the प-वर्ग. Thus—

भिद्—भिय; बुध्—बोध्य; वच्—वाच्य; पठ्—पाठ्य;



चम्—चम्य. The final च् or ज् of a root is sometimes changed before य into क् or ग्. Thus—भुज्—भोग्य 'enjoyable' (but भोज्य in the sense of 'eatable').

455. Medial long vowels or vowels followed by more than one consonant, remain unchanged. Thus—

पूज्—पूज्य ; निन्द्—निन्द्य.

But इ forms इत्य ; कृ—कृत्य (and कार्य) ; खन्—खेय ; दृ—दृत्य ; लभ्—लभ्य (but with Prep. आ—आलभ्य) ; शास्—शिक्ष्य ; सु—सुत्य ; हन्—बध्य or घात्य.

### PAST PARTICIPLES.

456. A Past Participle Par. is formed from the Reduplicated Perfect by adding वस् to that form which the root assumes before the termination of the 3rd Pers. Plural. If this form consists of one syllable only, an इ is inserted between the root and the suffix. Certain other roots also take this intermediate इ.

Thus from भिद् (विभिदुः)—विभिद्वस् ; from कृ (चक्रुः)—चक्रिवस् ; from दृश् (ददृशुः)—ददृश्वस् ; from वच् (जघुः)—जघिवस् ; from गम् (जग्मुः)—जग्मिवस्.

457. For the declension of these participles—which are not much used—see Rule 147.



458. A Past Participle *Ātmanepada* is formed by adding **आन** to that form which the root assumes before the termination of 3rd Pers. Plu. *Ātm.* Reduplicated Perfect. Thus from **कृ** (चक्रिरे)—चक्राण ; from **यज्** (ईजिरे)—ईजान.

459. The Past Passive Participle is formed by means of suffixes **त** and **न**. The more common termination is **त** which is joined on either directly or with an intermediate **इ** ; which roots take the **इ** has to be learned by practice. The root mostly remains unchanged ; but, in many cases, is weakened in one way or other ; thus final nasals are often dropped ; **इ** and **उ** are substituted for **य** and **व** ; **ई** or **इ** is substituted for **आ**, etc. In some cases again the vowel of the root is lengthened. Thus—

Roots.	Participles.	Roots.	Participles.
स्ना	... स्नात	लिङ्	... लौढ
नी	... नीत	पत्	... पतित
यु	... यत	लिख्	... लिखित
भू	... भूत	दंश्	... दष्ट
कृ	... कृत	जन्	... जात
सुच्	... सुक्त	खन्	... खात
युज्	... युक्त	शम्	... शान्त



Roots.	Participles.	Roots.	Participles.
ढप्	... ढस	हन्	... हत
वृत्	... वृत्त	वच्	... उक्त
सिध्	... सिद्ध	वद	... उदित
बुध्	... बुद्ध	वह्	... ऊढ
लभ्	... लब्ध	यज्	... इष्ट
द्विष्	... द्विष्ट	ग्रह्	... गृहीत
नश्	... नष्ट	प्रच्छ्	... पृष्ट
दृश्	... दृष्ट	स्पृश्	... स्पृष्ट
दह्	... दग्ध	धृ	... धृत

स्था forms स्थित ; दा—दत्त (आ-दत्त is contracted into आत्त) ; धा—हित ; पा—पोत.

460. A considerable number of roots take न (not त) ; among them specially roots ending in long vowels, and in दृ or र्. Thus—

ली	... लीन	जू	... जीर्ण
लू	... लून	हा	... हीन
स्तू	... स्तीर्ण	भिद्	... भिन्न
पूर	... पूर्ण	नुद्	... नुन्न (also नुत्त).

भञ्ज् forms भग्न ; मस्ज्—मग्न ; विज्—विग्न.

461. The sense of this participle generally is passive ; thus नीत means 'led' ; भग्न 'broken' ; श्रुत 'heard' ; हत 'killed.' But¹ in the case of intransitive verbs, of verbs denoting motion, and

¹ गत्यर्थोक्तं कश्चिदप्युक्तं स्यादवसज्जनरुहजीर्यतिभ्यश्च—3. 4. 72.



a few other verbs (among them आस्, स्था and वस् after certain prepositions) the participle has an active sense. Thus—गतोऽहं ग्रामम् 'I went to the village'; वैकुण्ठमधिष्ठितः 'he dwelt in Vaikunṭha.'

462. It further has to be noted that this participle very frequently has the sense of a finite verb. In the above two examples it has an active sense; in the case of most transitive (सकर्मक) verbs its sense is that of a past passive tense. Thus—तेन बन्धनानि छिन्नानि 'the bonds were cut by him.' Very frequent is the use of the neuter form of this participle in a kind of impersonal construction. Thus—तेन श्रुतम् 'it was heard by him' ('he heard').

463. From the Past Passive Participle in त or न, a Past Active Participle is derived by adding the suffix वत्. Thus from कृत—कृतवत् (कृतवान्, कृतवती, कृतवत्). This participle is very generally used in the place of a finite verb. Thus—स तत् कृतवान् 'he has done this.'



## INDECLINABLE PAST PARTICIPLES.

464. An indeclinable Past Participle Active (sometimes called *Gerund*) is formed by adding to roots the suffix त्वाच् (क्ताच्). Before त्वा the root undergoes, on the whole, the same changes as before the त् of the Past Participle Passive. Thus—

Roots.	Participles.	Roots.	Participles.
ज्ञा ...	ज्ञात्वा	गम् ...	गत्वा
जि ...	जित्वा	वच् ...	उक्ता
भू ...	भूत्वा	वह् ...	उद्धा
कृ ...	कृत्वा	यज् ...	इद्धा
तृ ...	तीर्त्वा	खन् ...	खात्वा
मुच् ...	मुक्ता	दा ...	दत्त्वा
क्लिद् ...	क्लित्वा	स्था ...	स्थित्वा
बन्ध् ...	बद्धा	धा ...	हित्वा

465. When त्वा is preceded by the intermediary इ the vowel generally takes Guṇa—

शी—शयित्वा ; पू—पवित्वा ; वृत्—वर्तित्वा.

But विद्—विदित्वा ; क्लिश्—क्लिशित्वा ; मुष्—मुषित्वा.

Some roots take Guṇa optionally—लिख्—लिखित्वा or लेखित्वा.

वद् forms उदित्वा ; वस्—उषित्वा ; ग्रह्—ग्रहोत्वा.

466. When prepositions are prefixed to the



root, त्वा is replaced by (त्थप्) य, which is added immediately to the root. Thus—

आ-दा—आदाय; वि-ना—विनीय; अनु-भू—अनुभूय;  
वि-क्षिद्—विक्षिद्य.

467. त्य takes the place of य after short final vowels. Thus—

वि-जि—विजित्य; प्र-हृ—प्रहृत्य; अधी (अधि+इ)—  
अधीत्य.

468. Certain roots ending in म् drop the म् optionally (when त्य is substituted for य). Thus from आ-गम्—आगम्य or आगत्य; from प्र-नम्—प्रणम्य or प्रणत्य.

प्र-हन्, अव-मन् and वि-तन् form प्रहत्य, अवमत्य and वितत्य.

469. The following examples illustrate the formation of this participle in the case of some much-used roots—

Roots.	Participles.	Roots.	Participles.
नि-वन्ध्	... निवध्य	नि-ग्रह्	... निगृह्य
प्र-कृ	... प्रकीर्य	आ-प्रच्छ्	... आपृच्छ्य
प्र-वच्	... प्रोच्य	आ-हृ	... आहृत्य
प्र-वस्	... प्रोष्य	नि-खन्	... निखन्य or निखाय
प्र-क्षि	... प्रक्षीय		



## INFINITIVE.

470. The Infinitive is formed by adding तुम् (तुमुन्) to the root which assumes the same form as before the ता of लुट् (Periphrastic Future). Thus—

Roots.	Infinitive.	Roots.	Infinitive.
दा ...	दातुम्	दृश् ...	द्रष्टुम्
स्था ...	स्थातुम्	पच् ...	पक्तुम्
इ ...	एतुम्	पत् ...	पतितुम्
नी ...	नेतुम्	चुर ...	चोरयितुम्
श्रु ...	श्रोतुम्	गम् ...	गन्तुम्
भू ...	भवितुम्	वह् ...	वोदुम्
कृ ...	कर्तुम्	सह् ...	सोदुम्
भुज् ...	भोक्तुम्	बुध् (Cau.)	बोधयितुम्



## CHAPTER VI.

### GOVERNMENT OF CASES.

#### कारक

471. The term कारक¹ denotes the different relations subsisting between the verb and the nouns in a sentence. Sanskrit Grammar distinguishes six such Kārakas, *viz.*, कर्तृकारक, the relation of 'agent'; कर्मकारक, the relation of 'direct object of action'; करणकारक, the relation of 'instrument of action'; संप्रदानकारक, the relation of 'giving'; अपादानकारक, the relation of 'separation,' 'taking' or 'removal'; अधिकरणकारक, the relation of 'abode of action.' It may be said that on the whole each Kāraka-relation is expressed by a special Case (विभक्ति). *e.g.*, the 'instrument' of an action is generally expressed by the Third (instrumental) Case.

But, according to circumstances, one and the same कारक may be expressed by different Cases; and it thus appears that 'Cases' and 'Kārakas' are by no means identical. This is further

---

¹ "क्रियानिमित्तं कारकम् ।"



shown by the fact that the *Sixth (genitive) Case is not considered to be the expression of a Kāraka-relation*. In Western Grammar the topics, which in Sanskrit Grammar are dealt with under the heading 'Kāraka,' are treated under 'Government of Cases'; but the difference between Kāraka and Case must not be lost sight of.

The following rules state in the first place, by which Case each Kāraka-relation is generally expressed; and secondly for what other purposes, in addition to the expression of definite Kāraka-relations, the several cases are employed.

### Nominative—कर्त्तृकारक

472. The Agent¹ in a sentence is expressed by the First (nominative) Case, provided the verb has the active form. Thus—रामो ग्रामं गच्छति; देवदत्त ओदनं पचति; यज्ञदत्त आस्ते. Where, on the other hand, the verb has the passive form, the कर्त्तृकारक relation is expressed by the Third (instrumental) Case.² Thus—ओदनः पच्यते

¹ स्वतन्त्रः कर्त्ता—1. 4. 54.

² कर्त्तृकरणयोस्तृतीया—2. 3. 18.

देवदत्तेन ; आस्यते देवदत्तेन ; रामेण हतो (past participle passive ; see Rule 459) बालो.

### Accusative—कर्मकारक

473. The कर्मकारक¹ (relation of the 'object' is expressed by the Second Case (accusative) in sentences with an active verb. Thus—देवदत्तोऽन्नं भुङ्क्ते ; यज्ञदत्तोऽन्नं बध्नाति ; रामो ग्रामं गच्छति (compare Rule 472).

474. Where, on the other hand, the verb of the sentence has the passive form, or is passive in sense, the कर्म² is expressed by the First Case (nominative). Thus—अन्नं भुज्यते देवदत्तेन ; अन्नो बध्यते यज्ञदत्तेन ; देवदत्तेन व्याघ्रो हतः ।

475. The accusative also is used to express (अत्यन्तसंयोग or व्याप्ति) distance in space³, and duration of time, provided the connection intended is a continuous one. Thus—क्रोशं कुटिला नदी 'the river is winding for a *Krośa*' ; मासमधीते 'he studies for a month.' On the other hand, मासस्य द्विरधीते 'he studies twice a month.'

476. The intransitive verbs⁴ आस्, गी and स्या when compounded with अधि, take the accusative

¹ कर्तुरीप्सिततमं कर्म—1. 4. 49.    ² कालाध्वनोरत्यन्तसंयोगे—1. 3. 5.

³ अधिगीङ्-स्याभ्यु कर्म—1. 4. 46.



(instead of locative) of the place with which the action is connected—अयोध्यामध्यास्ते 'he lives in Ayodhyā.' So does वस्¹ preceded by अधि, अनु, आ and उप—वनमन्ववसत् 'he lived in a wood'; (but not if उप-वस् means 'to fast,' वने उपवसति²). So also does विश्³ preceded by अभि + नि—अभिनिविशते सन्मार्गम्.

477. The verbs—दुह्, याच्, पच्, दण्ड्, रुध्, प्रच्छ्, चि, ब्रू, शास्, जि, मन्थ्, मुष्, नी, ह्व, कृष्, वह् and verbs having the same meaning, are द्विकर्मक (take a double accusative), the *Karma* relation being substituted for certain other relations (such as अपादान). Thus—गां दोग्धि पयः for गोः दोग्धि पयः 'he milks the cow' (lit. 'he draws milk from the cow'); तण्डुलान् (for तण्डुलैः) ओदनं पचति 'he cooks food from rice'; वृक्षमवचिनोति फलानि 'he gathers fruits from the tree'; माणवकं धर्मं ब्रूते or शास्ति 'he tells or teaches the holy law to the pupil'; माणवकं पथ्यानं पृच्छति 'he enquires (as to) the road from the pupil'; बलिं वसुधां याचते 'he demands the earth from Bali'; अजां ग्रामं नयति (हरति, वहति) 'he leads or takes the goat to the village.'

¹ उपान्वध्याङ् वसः—1. 4. 48.

² "अभ्युत्थयंस्व न ।"

³ अभिनिविशते—1. 4. 47.



478. When verbs expressing 'motion, knowing' or eating,' or intransitive verbs or the verb दृश् are employed in the causative form (ल्यन्त), that which would be कर्त्तुं if the verb were in its primary form, is treated as कर्म; so that the causative form of all these verbs takes a double accusative. Thus—श्रीहरिः शत्रून् स्वर्गमगमयत् 'Hari made his enemies go to the heavenly world' (while, employing the primary form we should have 'शत्रवः स्वर्गमगच्छन्'); आश्रयदमृतं देवान् 'he made the gods drink Amṛta'; वेदानध्यापयद्विधिम् 'he made the Creator read the Vedas'; मासमासयति देवदत्तम् 'he makes Devadatta sit for a month'; दर्शयति हरिं भक्तान् 'he makes the devotees see Hari.' But दर्शयति may also take the dative (to denote the person to whom something is shown).

479. Certain causative verbs,² e.g., नाययति, वाहयति, खादयति, भक्षयति (अहिंसार्यक-भक्ष), etc., take the instrumental case to denote the agent through whom the action is to be accomplished. Thus—वाहयति भारं शूत्रेण 'he makes his servant carry the load'; खादयत्यन्नं वटुना³ 'he makes the boy eat food'.

¹ गति-बुद्धि-प्रत्यवसानार्थ-शब्दकर्माकर्मकाणामधिकृतां स यौ—1. 4. 52.

² नोवृत्तीर्न—Vārttika.

³ आदिस्त्राद्योर्न—Vārttika.



480. The causative forms of कृ and कृ¹ take the agent (of the action indicated by the primitive verb) either in the second or the third case. Thus—भृत्यं (or भृत्येन) कटं कारयति 'he causes his servant to make a mat' ('he has a mat made by his servant').

481. When one of the verbs from दुह् to कृष् enumerated in Rule 477, which in their active form are द्विकर्मक, is used in the passive form, the secondary कर्म, *e.g.*, गां (standing for गोः) in the sentence 'गां दोग्धि पयः'—appears in the nominative case, while the primary object (पयः) remains in the accusative case; thus गौर्दुह्यते पयः। In the case of नी, ह, कृष् and वह, the primary object appears in the nominative, and the secondary object remains in the accusative. Thus from अजां ग्रामं नयति we form the passive construction—अजा ग्रामं नीयते. But in the case of causative verbs meaning 'knowing' or 'eating' either of the above two constructions may be used. Thus from माणवकं धर्मं बोधयति, either—माणवको धर्मं बोध्यते or—माणवकं धर्मो बोध्यते. In the case of other causative verbs

the primary object remains, in the passive, in the accusative case: the other object appears in the nominative case. Thus—देवदत्तो ग्रामं गम्यते.

482. The words उभयतः 'on both sides of'; सवतः 'on all sides of'; उपर्युपरि and अध्यधि 'above'; अधोऽधः 'below'; अभितः and परितः 'around'; अन्तरेण 'without'; धिक् and हा 'fie on!' take the accusative. Thus—उभयतः कृष्णं गोपाः 'the Gopas are on both sides of Kṛṣṇa'; उपर्युपरि लोकं हरिः 'over the world is Hari'; परितः कृष्णम् 'around Kṛṣṇa'; ग्रामं समया 'near the village'; अन्तरा मां त्वां हरिः 'between me and thee is Hari'; अन्तरेण हरिं न सुखम् 'without Hari there is no happiness'; धिक् कृष्णभक्तम् 'fie on him who is not a devotee of Kṛṣṇa!'; हा कृष्णभक्तम्.

483. Some prepositions (कर्मप्रवचनीय) when used independently (*i.e.*, not joined to a verb) take the accusative, in certain definite senses.¹ Thus अति देवान्² कृष्णः 'Kṛṣṇa is beyond (*i.e.*, exceeds) the gods'; अनु हरिं सुराः³ 'the gods come after (*i.e.*, are inferior to) Kṛṣṇa'; जपमनु प्रावर्षत्⁴ 'it rained just after the muttering of prayers'; उप हरिं सुराः⁵ 'the gods are inferior to Hari';

¹ कर्मप्रवचनीययुक्ते द्वितीया—2.3.8.

² अतिरतिक्रमणे च—1.4.95.

³ हीने—1.4.86.

⁴ अनुल्लेखणे—1.4.84.

⁵ उपोऽधिके च—1.4.87.



गिरिमभि विद्योतते विद्युत् 'the lightning flashes towards the mountain'; वृक्षं वृक्षं प्रति सिञ्चति 'he sprinkles one tree after another'; भक्तो विष्णुं प्रति 'devoted towards (to) Viṣṇu'; लक्ष्मीः हरिं प्रति 'Lakṣmī is towards, i.e., is the proper share of, Hari.'

#### Instrumental—करणकारक

484. By करण 'instrument' is understood that thing which is chiefly instrumental in the accomplishment of an action.¹ This relation is expressed by the Third (instrumental) Case. Thus—रामेण बाणेन हतो बाली 'Bāli was slain by Rāma by means of an arrow.' Here the third case in 'रामेण' denotes the agent (according to Rule 472), and the third case in 'बाणेन' the instrument of action.

485. Sometimes the Third Case expresses cause or purpose² of an action rather than the instrument. Thus—मुख्येन दृष्टो हरिः 'Hari was seen (by some devotee) owing to his merit'; तेनापराधेन दण्ड्योऽसि 'thou must be

¹ साधकतमं करणम्—1.4.42. क्रियाभिर्द्वौ प्रकृतौपकारकं करणमंत्रं स्यात् ।

² द्विती—2.3.23. (द्वितीया तृतीया स्यात्) ।



punished for that fault'; अध्ययनेन वसति 'he dwells (there) for the purpose of studying.'

486. The Third Case is also used with particles expressing accompaniment¹, such as सह, साकम्, साधम्, etc. Thus—पुत्रेण सहागतः पिता 'the father came with his son.'

487. The passive forms of verbs having the sense of 'accompanying' or 'possessing,' or of the contrary (destitution, etc.) are construed with the Third Case. Thus—त्वया सहितः 'together with thee'; समायुक्तोऽर्थः 'possessed of wealth'; अर्थेन हीनः 'destitute of wealth.'

488. Words expressing equality or likeness take the Third Case; thus—शक्रेण समः or सदृशः 'equal to or like Indra.'

489. The Third Case is also taken by words expressing the idea of use or need, such as कार्यम्, प्रयोजनम्, अर्थः । Thus—तेन किं प्रयोजनम् 'what is the use of this?'; कोऽर्थः पुत्रेण जातेन यो न विद्वान् 'what is the use of the birth of a son who is not learned.' Similarly (a word meaning 'use' or 'need' being understood) तेन किम् 'what is the use of this?' Similarly, अलं रुदितेन 'enough

¹ सहयुक्तेऽप्रधाने—2.3.19.

² "गम्यमानापि क्रिया कारकविभक्तौ प्रयोजिका ।"



of your weeping ' ( ' do not weep ' ) ; कृतमभ्युत्थानेन  
' away with rising ' ( ' do not rise ' ).

490. Observe also the uses of the Third Case which are illustrated by the following examples—  
प्रकृत्या दर्शनीयः¹ ' lovely by nature ; ' गोत्रेण गार्ग्यः  
' a Gārgya by family ; ' अक्ष्णा काणः² ' blind of one  
eye ; ' सुखेन याति ' he goes with ease.'

#### Dative—संप्रदानकारक

491. संप्रदान³ ' giving ' primarily denotes the relation, to the verb, of the person to whom something is given. To express this relation the Fourth Case (dative) is used. Thus—विप्राय गां ददाति ' he gives the cow to the Brāhmaṇa.'

It has to be noted however that the verb दा is not infrequently construed with the Sixth Case of the person to whom something is given, *e.g.*, रजकस्य वस्त्रं ददाति.

492. In a wider sense the संप्रदानकारक means the relation, to the verb, of the ' indirect object,' *i.e.*, the relation, to the verb, of the person or thing with reference or with a view to whom or which the action is performed ;

¹ प्रकृत्यादिभ्य उपसंख्यानम्—*Vārttika*. ² यिनाङ्गविकारः—2. 3. 20.

³ कर्मणो यमभिप्रेति स संप्रदानम्—1. 4. 32.

or, as it may be expressed in many cases, the relation between the action and the result to which it is tending. Thus—सुक्तये हरिं भजति¹ 'he worships Hari with a view to salvation.' In this connection the construction of the verbs कृप् and संपद with the dative may be specially noted—भक्तिर्ज्ञानाय कल्पते² 'Devotion conduces to knowledge.'

493. In the phrases, such as फलेभ्यो याति 'he goes *for* fruits,' the Fourth Case expresses what would be fully expressed by an infinitive³—फलान्वाहर्त्तुं याति 'he goes to bring fruits.'

494. The following special cases of the use of the dative may be noted—

Verbs of 'telling' such as कथयति, स्थापयति, आचष्टे and निवेदयति, take the dative of the person to whom something is told.

तस्मै निवेदयति 'he informs him.'

(ब्रू takes a double accusative ; Cf. Rule 477).

495. Verbs of 'promising' are construed in the same way—विप्राय गां प्रतिश्रुणोति 'he promises the priest a cow.'

¹ तादर्थ्ये चतुर्थो वाच्यः—*Vārttika*.

² कृप् पि संपद्यमाने च—*Vārttika*.

³ क्रियार्थोपपदस्य च कर्मणि स्थानिनः—2. 3. 14.

⁴ प्रत्याङ्भ्यां श्रुतः पूर्वस्य कर्ता—1. 4. 40.



496. Verbs of 'sending' take the dative of the indirect object—भोजिन दूतो रघवे विसृष्टः 'Bhoja sent a messenger to Raghu.'

497. Verbs of 'moving' sometimes take the object of motion in the dative (as well as in the accusative; see Rule 473), provided the motion be actual bodily motion. Thus—ग्रामाय गच्छति (or ग्रामं गच्छति). But मनसा मेरुं गच्छति.

498. The verb रुच² (to please) and others having the same sense; स्पृह³ (to long for); क्रुध⁴, द्रव्, ईर्ष्य, असूय and others having the same sense (of 'anger' or 'hatred') take the dative. Thus—हरये रोचते भक्तिः 'devotion pleases Hari'; पुष्पेभ्यः स्पृहयति 'he longs for flowers'; हरये क्रुध्यति 'he is angry with Hari.'

499. क्रुध and द्रव् preceded by a preposition⁵ govern the accusative case. Thus—क्रूरमभिक्रुध्यति.

500. The words नमः, स्वस्ति, स्वाहा, स्वधा and अलम् (meaning 'equal to,' 'a match for'), take

¹ गन्धर्वकर्मणि द्वितीयाचतुर्थो विद्यायामनध्वनि—2.3.12.

² रुच्यमानां प्रीयमाणः—1.4.33.

³ स्पृहेतीहितः—1.4.36.

⁴ क्रुधद्रव्यैर्न्यायार्थानां यं प्रति क्रोधः—1.4.37.

⁵ क्रुधद्रवीरुपसद्वयोः कर्म—1.4.38.



the dative. Thus—गणेशाय नमः 'reverence to Ganeśa !' प्रजाभ्यः स्वस्ति 'good fortune to the subjects !' अग्नये स्वाहा 'this offering to Agni !' दत्येभ्यो हरिरत्नम् 'Hari is a match for the demons.'

501. When on the other hand, the word नमः is used in connection with the verb कृ, the object of worship is put in the Second Case.¹ Thus—नमस्करोति देवान् 'he does reverence to the gods.'

502. Verbs meaning 'to salute,' such as प्र-णम्, प्रणि-पत्, etc., may take the dative or the accusative. Thus—न प्रणमन्ति देवताभ्यः 'they do not bow down to deities'; वागीशं प्रणिपत्य 'having bowed down to the Lord of Speech.'

#### Ablative—अपादानकारक

503. The अपादानकारक² expresses the relation of (separation) 'taking from' or 'moving away from' something. The Fifth (ablative) Case is generally used to denote this relation. Thus—ग्रामादायाति 'he comes from the village'; वृक्षात् पर्णं पतति 'the leaf falls from the tree.'

¹ "उपपदविभक्तेः कारकविभक्तिर्बलीयसी" ।

² भ्रूवमपायेऽपादानम्—L. 4. 24. अपायो विद्धि पस्यन् साध्ये भ्रूवमवधि-भूतं कारकमपादानं स्यात् ।



504. The ideas of 'originating' from ' and proceeding from ' are also expressed by means of the Fifth Case. Thus—ब्रह्मणः प्रजाः प्रजायन्ते 'the creatures are produced from Brahman'; हिमवतो गङ्गा प्रभवति¹ 'the Gaṅgā issues from the Himālaya'; पापान्नाश उद्भवति 'ruin results from sin.' The āblative (rendered in the above examples by 'from') may often be rendered more appropriately by 'on account of,' 'by reason of,' 'owing to' and 'through.' Thus—मौनान्मूर्खा गण्यते 'one is counted a fool owing to one's silence'; लौल्यान्मांसं भक्षयति 'he eats the flesh through greediness.'

505. The following classes of verbs which are construed with the ablative case may be specially noted—

- (a) Verbs denoting 'fearing'—व्याघ्राद्धिमेति² 'he is afraid of the tiger.'
- (b) Verbs denoting 'protecting'—पाहि मां नरकात् 'protect me from hell!'
- (c) Verbs implying 'hiding'—मातुर्निलीयते³ कृष्णः 'Kṛṣṇa hides from his mother.'
- (d) Verbs denoting 'desisting from'⁴—पापादिरमति 'he desists from sin.'

¹ जनिकर्तुः प्रकृतिः—1. 4. 30.

² भुवः प्रभवः—1. 4. 31.

³ भोक्तार्यानां भयहेतुः—1.4.25.

⁴ चान्तर्धौ येनादशंनमिच्छति—1.4.28.

⁵ जुगुप्सा-विराम-प्रमादार्थानामुपसंख्यानम्—Vārttika.



- (e) Verbs denoting 'swerving' or 'lapsing from'—धर्मात्प्रमाद्यति 'he lapses from duty.'  
 (f) Verbs denoting 'learning'—उपाध्यायादधीते 'he learns from the teacher.'

506. अन्य, इतर and other words having a similar meaning ; words that denote direction, either in space or time ; and the particles ऋते and आरात् are construed with the ablative case. Thus—अन्यः कृष्णात् 'other than, or different from Kṛṣṇa'; ग्रामात्पूर्वः or प्राग् ग्रामात् 'to the east of the village'; उत्तरा समुद्रात् 'to the north of the sea'; चैत्रात्पूर्वः फाल्गुनः 'Phālguna is prior to Caitra'; ऋते कृष्णात् 'without Kṛṣṇa.'

507. In sentences expressive of distance, in space or time, the place or point of time from which the distance is reckoned, is put in the ablative, the word denoting the distance in the locative (Seventh Case), or in the nominative (in the case of space only). Thus—वनाद् ग्रामो^१ योजने (or योजनम्) 'the village is at the distance of a Yojana from the wood'; कार्त्तिक्या अग्रहायणी मासे 'The Āgrahāyana full-moon is at the distance (the interval) of one month from the Kārttika full-moon.'

^१ शास्त्रालोपयोगे—1.4.29.

^२ कालात् सप्तमी च वाक्ये—Vārttika



508. पृथक् and विना¹ 'without,' 'apart from' ('different from') take the ablative, or the instrumental, or the accusative case. Thus—विना रामात् (or रामेण or रामम्) 'without Rāma.'

509. दूर² ('far,' 'distant') and अन्तिक ('near') and similar words are, in an adverbial or prepositional sense, used either in the ablative, or the locative, or the instrumental, or the accusative. Thus—ग्रामस्य दूरात् or दूरे or दूरेण or दूरम् 'far from the village.'

510. With Comparatives of adjectives, or words having a comparative sense, the ablative is used where 'than' is used in English. Thus—भक्तिमार्गाद् ज्ञानमार्गः श्रेयान् 'the way of knowledge is better than the way of devotion.'

511. Words such as प्रभृति, आरभ्य, बहिः, अनन्तरम्, ऊर्ध्वम् and परम् take the ablative. Thus—तस्माद्दिनात् प्रभृति 'beginning from that day'; ग्रामाद्बहिः 'outside the village'; संवत्सरादूर्ध्वम् 'after a year'; अत ऊर्ध्वम् 'henceforward.'

512. आ³ meaning 'up to' or 'as far as' or 'including' takes the ablative; thus आ मुक्तेः

¹ पृथग्विनानानाभिस्तृतीयान्यतरस्याम्—2.2.22.

² दूरान्तिकार्थेभ्यो द्वितीया च—2.3.35.

³ प्रथमपाठपरिमिः—2.3.10.



संसारः 'the Samsāra extends up to Final Release';  
आ सकलाद् ब्रह्म 'Bramha extends as far as, and  
comprehends, everything.'

### Locative—अधिकरणकारक

513. The Adhikaraṇa¹, *i.e.*, the place or site where an action is going on, is generally expressed by the Seventh (locative) Case. Thus—कटे आस्ते 'he sits on the mat'; स्थाव्यामोदनं पचति 'he cooks rice in the pot' (the action of cooking being connected with the pot through the rice which is in the pot);—the idea of 'site' also extends to the time within which an action takes place. Thus—मासस्य प्रथमे दिवसे आजगाम 'he came on the first day of the month.'

514. The following classes of verbs construed with the locative case may be specially noted. In the case of all these verbs the object of the action is viewed as the site or abode of the action.

(a) Verbs denoting 'throwing' or 'shooting.'  
Thus—ते तस्मिन् शरान् मुसुचुः 'they shot arrows at him.'

(b) Verbs of 'acting,' 'behaving' (towards a

¹ आधारीऽधिकरणम्—1.4.45.



person), such as वृत्, व्यव-ह, etc. Thus—गुरुषु विनयेन वृत्तिः कार्यः 'one should behave respectfully towards senior men.'

(c) Verbs of 'loving,' 'being attached to,' such as स्निह, अनु-रञ्ज, रम्, etc. Thus—पिता पुत्रे स्नेहयति 'a father loves his son'; रहसि रमते 'he delights in solitude.'

(d) Verbs expressing 'believing,' 'confiding' (in a person). Thus—पुंसि विश्वसिति कुत्र कुमारी 'when does a maid ever trust a man?'

(e) After verbs of 'giving,' 'telling,' 'promising,' etc., the locative frequently takes the place of the dative. Thus—वितरति गुरुः प्राज्ञे विद्याम् 'the teacher imparts knowledge to an intelligent pupil.'

515. Words having the sense of 'engaged in,' 'intent on,' such as व्यापृत, व्यग्र, तत्पर, etc., and words meaning 'skilful in,' such as निपुण, take the locative. Thus—गृहकर्मणि व्यापृता 'engaged in her household duties'; रामोऽचक्षुते निपुणः 'Rāma is skilful in playing at dice.'

516. When a thing or person is to be distinguished from a class' (the sentence in such

'यत्तच्च निर्धारणम्—2.3.41. जाति-गुण-क्रिया-संज्ञाभिः समुदायादिकदिशस्य पृथक्करणं निर्धारणं यत्तत्ततः पक्षी-सप्तम्यौ स्तः ।



cases frequently containing an adjective in the superlative degree), the noun denoting the class is put either in the locative or genitive. Thus—*नृषु* (or *नृणाम्*) *द्विजः श्रेष्ठः* 'the twice-born are the noblest among (or *of*) men'; *गोषु* (or *गवाम्*) *कृष्णा बहुक्षीरा* 'among (or *of*) cows the black ones give most milk.'

517. The nouns *स्वामिन्*, *ईश्वर*, *अधिपति*, *दायाद* and *सन्निन्* are construed either with the locative or the genitive. Thus—*ग्रामाणां* or *ग्रामेषु अधिपतिः* 'the lord of villages.'

518. When¹ an action is stated for the purpose of determining the time at which, or the circumstances under which, another action takes place, the words constituting the clause which expresses the former action may be put in the locative case. In most cases such 'Locative' clauses contain a participle. Thus—*गोषु दुह्यमानासु स गतः* 'he went at the time when the cows were milked'—literary 'on (the time or occasion of) the cows being milked'; *एवमुक्ते* 'when this had been said'—literally 'on this having been said'; *एवं सति* 'this being thus'—or 'such being the case.'

¹ यस्य च भावेन भावलक्षणम्—2.3.37.



519. Instead of the locative the genitive *may* also be used in constructions of this kind, in order to express that one action takes place 'in spite of' or 'notwithstanding' another action. Thus—क्रोशतः (or क्रोशति) प्राब्राजौत्¹ 'he went into exile in spite of (the fact of) people crying' ('although people were crying'); पश्यतोऽपि मे शिशुरपहृतः 'the child was carried off, although I was looking on.'

Constructions of this kind are, in Western Grammar, called *absolute* construction; and we therefore may use the terms 'absolute locative' and 'absolute genitive.'

### The Sixth (Genitive) Case.

520. The Sixth Case, in Sanskrit Grammar, is held not to be a Kāraka Case, *i.e.*, not to express any of the relations in which the nouns in a sentence stand to the verb; but to denote the relation (सम्बन्ध)² of one noun to another noun. Thus—राज्ञः पुरुषः 'the King's man'; दशरथस्य पुत्रः 'the son of Daśaratha.'

¹ यही जानादरे—2. 3. 38.

² यही संबन्ध—2. 3. 50.



521. As a matter of fact, however, the genitive expresses the object of certain verbs; thus in the case of verbs meaning 'to rule,' 'to be master of,' 'to remember with longing (or regret),' or 'to have pity on.' Thus—*पृथिव्या ईष्टे* 'he rules the earth'; *प्रभविविद्याम्यात्मनः* 'I shall be the master of myself'; *रामस्य दयमानोऽसावध्येति तव लक्ष्मणः* 'taking pity on Rāma, Lakṣmaṇa thinks of you.'

522. Words¹ formed with primary (कृत्) suffixes as a rule take the agent or the object in the genitive case. Thus—*कृष्णस्य कृतिः* 'the doing of Kṛṣṇa'; *जगतः कर्ता कृष्णः* 'Kṛṣṇa is the Creator of the world.' But words formed with the Kṛt suffixes described in Chapter VI and hence specially *verbal* in character, take the same cases as verbal forms proper would do. Thus—*जगत् सृष्ट्वा* 'having created the world'; *जगत् स्रष्टुम्* 'to create the world'; *कुवन् सृष्टिं हरिः* 'Hari (is) producing the creation'; *दत्त्वान् हतवान् विष्णुः* 'Viṣṇu (was) slaying the demons'; *विष्णुना हता दैत्याः* 'the demons (were) slain by Viṣṇu.'

¹ कर्तृकसंज्ञाः कृति—2. 3. 65.



523. When¹ used in the sense of the present, Past Participles Passive (in त or न) take the genitive (not the instrumental). Thus—मम विदितम् '(it is) known by me'; अहमेव मतो महीपते: 'I alone am regarded by the king.'

524. Future Participles Passive (य, तव्य, etc) may take the agent either in the genitive or the instrumental case. Thus—मम (or मया) सेव्यो हरि: 'Hari should be worshipped by me.'

525. When a Kṛt-formation² is accompanied by its agent and its object at the same time, the object is put in the genitive and the agent in the instrumental case. Not unfrequently, however, a double genitive is used. Thus—आश्चर्यो गवां दोहोऽगोपालकेन 'wonderful is the milking of cows by one who is not a cowherd'; विचित्रा जगतः कृतिर्हरि: 'wonderful is the creation of the world by (on the part of) Hari.'

526. Nouns in उ formed from Desiderative bases take the object in the accusative.³ Thus—मित्रं दिदृक्षु: 'desirous of seeing the friend.'

¹ कस्य च वर्तमाने—2. 3. 67.

² उभयप्राप्तौ कर्मणि—2. 3. 66.

³ न लोकाव्ययनिष्ठाख्यस्यङनाम्—2. 3. 39.



527. Adjectives¹ expressing equality or similarity govern either the genitive or the instrumental. Thus—तुल्यः कृष्णेन or कृष्णस्य 'equal to Kṛṣṇa.'

528. Words formed with the suffix तस् and indicating direction as also उपरि, अधः, पुरः, पश्चात् and अग्रे take the genitive. Thus—ग्रामस्य दक्षिणतः 'to the south of the village'; तरूणामधः 'under the trees.'

529. Words formed with the suffix एन and indicating direction, take either the genitive or the accusative. Thus—दक्षिणेन ग्रामस्य or ग्रामम् 'to the south of the village.'

530. In blessing, nouns such as आयुष्य 'long life'; भद्र 'prosperity'; कुशल, सुख and हित may be constructed either with the genitive or dative. Thus—आयुष्यं देवदत्तस्य (or देवदत्ताय) मूयात् 'long life to Devadatta!'

531. Words implying the sense of कृत्वः ('so many times') govern a genitive of time. Thus—द्विरङ्गो भुङ्क्ते 'he eats twice a day.'

¹ तुल्यार्थैरतुलोपमाभ्यां द्वितीयाव्यतरस्याम्—2. 3. 72.



## CHAPTER VII.

### COMPOUNDS

#### समास

532. Sanskrit makes an extensive use of compound words, **समास**, *i.e.*, words which consist of the combination of several words—two or more—expressing one meaning.

The words combined generally are nouns, adjectives and certain indeclinable words (prepositions and adverbs). Only the last member of a compound takes the case termination which may be required by the position of the word in the sentence; the earlier members as a rule appear in the *Prātipadika* form.

Five classes of Samāśas have to be distinguished, the technical names of which are—**अव्ययीभाव**, **तत्पुरुष**, **बहुव्रीहि**, **इन्द्र** and **सुप्सुपा**.

#### Avyayībhāva Compounds.

##### अव्ययीभाव-समास

533. An Avyayībhāva Compound has for its first member an adverb or a preposition and for its second member a noun. The sense of this class of compounds is generally adverbial,



and they therefore may be called adverbial compounds. These compounds are indeclinable and neuter in gender. Thus from यथा and शक्ति—यथाशक्ति 'according to power'; from प्रति and अग्नि—प्रत्यग्नि 'towards the fire.'

534. In most cases the second member of the compound appears in its unchanged base form.

(a) Final long vowels are shortened; final ऐ becomes इ; final औ or औ becomes उ.

(b) Final अ, whether original or substituted for आ, becomes अम्.

(c) अम् is added to certain nouns ending in consonants, among them शरद्, मनस्, दिव् and दिग्; and is optionally added to all nouns ending in one of the first four letters of a *Varga*.

(d) Final अन् of masc. or fem. nouns is changed to अम्; in the case of neuter nouns it is changed to अम् or अ.

Thus from अधि and गोपा—अधिगोपम् 'on the cowherd'; from अनु and गङ्गा—अनुगङ्गम् 'along the Gaṅgā'; from उप and गो—उपगु 'near a cow'; from उप and शरद्—उपशरदम् 'near autumn'; from उप and समिध्—उपसमित् or उपसमिधम् 'near the firewood'; from उप and राजन्—उपराजम्



'near the king'; from अधि and आत्मन्—अध्यात्मम् 'referring to the Self.'

535. बहिः (outside), प्राक् and similar words, and certain prepositions form Avyayībhāva Compounds either according to Rule 534 or with the noun in the ablative case. Thus प्राग्वनम् or प्राग्वनात् 'to the east of the wood'; बहिर्वनम् or बहिर्वनात् 'outside the wood.'

536. अ is optionally substituted for the final vowel of नदी, पौर्णमासी and गिरि. Thus from उप and नदी—उपनदि or उपनदम् 'near the river.'

537. अक्षि, compounded with प्रति, पर, सम् or अनु, forms प्रत्यक्षम् 'before one's eyes'; परोक्षम् 'out of sight'; समक्षम् 'in sight of' and अन्वक्षम् 'forthwith.'

538. आ¹ indicating a limit, which is commonly construed with the ablative case (Rule 512), may also enter into an Avyayībhāva Compound. Thus in addition to आ मुक्ते: we get आमुक्ति 'up to final release.'

539. The meanings expressed by Avyayībhāva Compounds (several of which have been illustrated by the above examples) are various.

¹ आङ् मर्यादाभिविधौ:—2. 1. 13.



The following may be noted :—(a) vicinity (सामीप्य)—उपलक्षणम् ‘near Kṛṣṇa’; (b) absence (अभाव)—निर्जनम् ‘from where people are absent’; (c) transgression of (अत्यय)—अतिहिमम् ‘beyond the winter season’; अतिमात्रम् ‘beyond the proper measure’ (excessively); (d) coming after (पश्चात्)—अनुविष्णु ‘after Viṣṇu’; (e) fitness (योग्यता)—अनुरूपम् ‘in a corresponding manner’; (f) repetition (वीप्सा)—प्रत्यहम् ‘every day’; (g) ‘non-exceeding’ (अनतिवृत्ति)—यथाशक्ति ‘not beyond, *i. e.*, according to, one’s power’; (h) succession in order (आनुपूर्व्य)—अनुक्रमम् ‘in due order’; (i) simultaneity (योगपद)—सचक्रम् ‘along with the wheel.’

### Tatpuruṣa Compounds.

#### तत्पुरुष-समास.

540. Tatpuruṣa Compounds are sometimes defined as determinative compounds because in most of them one member of the compound (generally the former) determines or qualifies the other member (generally the latter). This definition does not however comprise all compounds which are classed as तत्पुरुष.



541. The first sub-class of Tatpuruṣas comprises compounds, which, when dissolved into their constituent parts, exhibit the first member in a case different from that of the second member. According to the case termination of the first member we thus have—

1. द्वितीया-तत्पुरुष¹—

कृष्णश्रितः=कृष्णं श्रितः 'one who has resorted to Kṛṣṇa'; दुःखातीतः=दुःखमतीतः 'one who has passed beyond sorrow'; ग्रामगमी=ग्रामं गमी 'one who goes to the village'; अन्नबुभुक्षुः=अन्नं बुभुक्षुः 'one who desires to eat food'; गृहमागतः=गृहमागतः 'having come to the house'; सुहृत्-सुखम्=सुहृत् सुखम् 'pleasure which lasts for a moment (सुहृत्तम्).'

2. तृतीया-तत्पुरुष—

हरित्रातः=हरिणा त्रातः 'protected by Hari'; नखभिन्नः=नखैर्भिन्नः 'split by the nails'; धान्यार्थः²=धान्येनार्थः 'wealth acquired through grain'; मातृसदृशः³=मात्रा सदृशः 'resembling his mother'; मासपूर्वः=मासेन पूर्वः 'earlier by a month'; माषो-नम्=माषेण ऊनम् 'less by a māṣa (a kind of

¹ द्वितीया श्रितातीत-पतित-गताव्यस्त-प्राप्तापन्नैः—2. 1. 24.

² तृतीया तत्पुरुषार्थेन गुणवचनेन—2. 1. 30.

³ पूर्व-सदृश-समीकार्य-कलह-निपुण-मित्र-दुर्घः—2. 1. 31.



weight)'; दध्योदनः¹=दध्ना ओदनः 'rice mixed with curd.' But—अच्छा काणः ।

### 3. चतुर्थी-तत्पुरुष—

यूपदारु = यूपाय दारु 'wood fit for a sacrificial post'; गोहितम् = गवे हितम् 'what is good for cattle.' In compounds with अर्थ meaning 'fit for,' 'meant for,' the entire compound has the sense of a dative case, द्विजायायम् = द्विजार्थः सूपः 'broth for a Brāhmaṇa.'

### 4. पञ्चमी-तत्पुरुष—

चौरभयम् = चौराद् भयम् 'fear from a thief'; स्वर्गपतितः = स्वर्गात् पतितः 'fallen from heaven.'

5. षष्ठी-तत्पुरुष (which is the most common kind of Tatpuruṣa)—

राजपुरुषः = राज्ञः पुरुषः 'the king's man'; तत्पुरुषः = तस्य पुरुषः 'the man of him,' 'his man'; गिरिनदी = गिरेर्नदी 'a mountain torrent'; अश्वघासः = अश्वस्य घासः ।

### 6. सप्तमी-तत्पुरुष—

अक्षशीरुहः = अक्षेषु शीरुहः 'skilled in dice'; ईश्वराधीनः = ईश्वरे अधीनः 'dependent on the Lord'; तत्रभुक्तम् (where तत्र represents a locative) 'eaten there.'

¹ अक्षेण व्यञ्जनम्—2. 9. 34.

² चतुर्थी तदर्थार्थ-शुलि-हित-सुख-रचिते—2. 1. 36.



542. While, as a rule, the first member of a Tatpuruṣa does not retain its case termination, the termination is actually retained in a considerable number of cases. Thus—**ओजसाकृतम्** 'done by strength' (**ओजसा**—3rd case of **ओजस्**); **परस्मैपदम्** 'voice for another' (**परस्मै**—4th case of **पर**); **आत्मनेपदम्** 'voice for one's self' (**आत्मने**—4th case of **आत्मन्**); **दूरादागतः** 'come from afar' (**दूरात्**—5th case of **दूर**); **दास्याःपुत्रः** 'son of a slave-woman' (**दास्याः**—6th case of **दासी**); **युधिष्ठिरः** 'firm in battle' (**युधि**—7th case of **युध्**); **हृदिसृग्** 'touching the heart' (lit. 'in the heart'; **हृदि**—7th case of **हृद्**).—In these cases there is said to be **अनुक्**, i.e., non-elision of the case termination.

543. Certain Tatpuruṣas show an irregularity in that respect that they require to be dissolved by phrases in which the first member of the compound governs the second. Thus—**पूर्वकायः** 'the forepart of the body' (**पूर्वं कायस्य**); **मध्याह्नः** 'mid-day' (**मध्यम् अह्नः**); **प्राप्तजीविकः** 'one who has obtained a livelihood' (**प्राप्तो जीविकाम्**), but also **जीविकाप्राप्तः** ।

544. In another class of Tatpuruṣa Compounds the second member has a कृत् affix which is used in the compound only so that the two

members cannot be simply separated as in the case of the examples given in Rule 541. Thus we cannot resolve कुम्भकारः 'a pot-maker' into कुम्भं or कुम्भस्य कारः (for कार cannot stand by itself), but must, in order to indicate the sense of the compound, use a phrase 'कुम्भं करोतीति कुम्भकारः'. In the same way वृत्रहन् 'the slayer of Vṛtra' (वृत्रं हन्तीति वृत्रहन्); सर्वजित् 'one who conquers all' (सर्वान् जयतीति सर्वजित्). Compounds of this kind are called उपपद Compounds.

545. Certain तत्पुरुष Compounds have for their first member prepositions, the sense of which, when the compound is dissolved, is expressed by a participle. Thus—अतिमालः 'surpassing a garland' (अतिक्रान्तो मालाम्); निष्कौशाम्बिः 'departed from Kauśāmbi' (निष्क्रान्तः कौशाम्ब्याः).

546. Another class of तत्पुरुष Compounds comprises words the first part of which is अ (or अन् before vowels) with negative meaning; thus—अब्राह्मणः 'a non-Brāhmaṇa' (न ब्राह्मणः); अनश्वः 'not a horse.'

547. An important sub-class of the Tatpuruṣa class is constituted by those compounds the two members of which, when the compound is dissolved, appear in the same case,



and thus stand in 'apposition' (सामानाधिकरण्य). The technical name for this sub-class is कर्मधारय. Thus—नीलोत्पलम् 'a blue lotus' (नील-मुत्पलम्); कृष्णसर्पः 'a black snake' (कृष्णः सर्पः); स्नातानुलिप्तः 'bathed and anointed' (पूर्वं स्नातः पश्चादनुलिप्तः); कृताकृतम् 'done and not done, i.e., ill done' (कृतं च तदकृतं च).

548. Frequently some Karmadhāraya Compounds imply a comparison¹, and इव has to be used when they are dissolved. Thus—घनश्यामः 'dark like a cloud' (घन इव श्यामः). In some cases where comparison is implied, the object to which something is compared is the second member of the compound. Thus—पुरुषव्याघ्रः 'a man like a tiger.'

549. In some other Karmadhāraya Compounds the determining member takes the second place. इभयुवतिः 'a young female elephant.'

550. The interrogative pronoun किम् (instead of which कु is also used, and sometimes का or कद्) is used as the first part of Karmadhāraya Compounds expressing contempt or censure.

¹ उपमानानि सामान्यवचने:—2. 1. 55.



Thus—किंराजा¹ 'a bad king' (कुम्भितो राजा); कुपुरुषः 'a bad man,' 'a coward'; कदम्बः 'a bad horse.'

551. With regard to words denoting direction in space (such as पूर्व 'eastern,' etc.) and the cardinal numbers, the rule is, that they cannot enter into Karmadhāraya composition with other words except when the compound is a proper name. Hence उत्तरा वृक्षाः 'the northern trees' (not उत्तरवृक्षाः); पञ्च ब्राह्मणाः 'five Brāhmaṇas.' On the other hand सप्तर्षयः 'the seven Ṛṣis,' this compound being the proper name of a constellation.

552 Words² belonging to the two classes mentioned in Rule 551, may however form the first members of compounds, provided the compound has a तद्धित (secondary) suffix super-added to it, or has the meaning of a Taddhita formation, or is the first member of another compound. Thus—पौर्वशालः 'being in the eastern hall' (formed by means of the Taddhita suffix च, owing to which the ऊ of पूर्व takes Vṛddhi, from पूर्वशाला=पूर्वा शाला 'the eastern hall'); षाण्मातुरः 'having six mothers' (a name of Kārttikeya,

¹ किं चेपे—2. 1. 64.

² तद्धितार्थान्तरपदसमाहारि च—2. 1. 51.



formed by Taddhita अ from षट् and माट्) ; द्विगुः 'bartered for two cows' (from द्वि and गो) ; पञ्चगवधनः 'one whose wealth consists in five cows' (from पञ्च गावः and धनम् ; पञ्चगव being a Tatpuruṣa and पञ्चगवधनः a Bahuvrīhi Compound).

553. *Sarvanāmans* when used as first members of a Tatpuruṣa Compound do not take the feminine termination (which is required when the compound is dissolved). Thus—पूर्वशाला (=पूर्वा शाला).

554. Cardinal numbers may also enter as first members into Tatpuruṣa Compounds, provided the compound so formed denote an aggregate. Such compounds as a rule are neuter. But when the second member of the compound terminates in अ, the suffix ई is generally added and the compound then is feminine. Thus from त्रि and लोक—त्रिलोकी 'the three worlds.' But there are exceptions—त्रिभुवनम् 'the three worlds (viewed as one whole)'; चतुर्युगम् 'the four Yugas collectively.'

555. A Tatpuruṣa Compound, the first member of which is a cardinal number, is called a द्विगु¹ Compound.

¹ संख्यापूर्वा द्विगुः—2. 1. 52.

556. Tatpuruṣa Compounds generally take the gender of the second member. But in certain cases the gender of the compound is determined by that of the noun which has to be supplied for the full understanding of the compound. Thus—अतिमालः (*i.e.*, पुरुषः); निष्कौशाम्बिः (*i.e.*, पुरुषः); प्राप्तजीविकः (*i.e.*, पुरुषः); see above, Rules 543 and 545. In these cases short vowels (अ and इ) are substituted for the long vowels (आ in माला and जीविका; ई in कौशाम्बी). And there are other more marked exceptions also; thus—इक्षुच्छायम् (from इक्षु + छाया) 'the shade of many sugarcanes'; ईश्वरसभम् (from ईश्वर + सभा) 'a king's council'; स्त्रीसभम् 'an assembly of women.'

557. Compounds ending in रात्र (for रात्रि) and अह्न or अह (for अहन्) are mostly masculine. Thus—पूर्वाह्नः 'the forenoon.'

558. The adjective महत्, when used as the first member of a Karmadhāraya Compound becomes महा. Thus महादेवः 'the great God, *i.e.*, Siva.'

559. Feminine forms which have a corresponding masculine form, substitute the latter when they appear as first members in Karmadhāraya Compounds. Thus—महानवमी (महती



being replaced by महत् and महत् becoming महा according to Rule 558); ब्राह्मणभार्या; कृष्णचतुर्दशी.

560. A number of nominal bases, when forming the last members of Tatpuruṣa Compounds, undergo a certain change of form. The most important cases are as follow :—

(a) अङ्गलि becomes अङ्गल after numerals and indeclinable words. Thus द्वाङ्गलः 'two fingers long.'

(b) अहन् generally becomes अह¹. Thus—सप्ताहः 'an aggregate of seven days.' But it becomes अह् in words denoting parts of the day, as also after सर्व and indeclinables. Thus—पूर्वाह्नः 'forenoon.'

(c) पथिन् becomes पथ. Thus—धर्मपथः 'the path of religion.'

(d) राजन् becomes राज². Thus—महाराजः.

(e) रात्रि becomes रात्र after cardinal numerals, indeclinables, सर्व, पुण्य and words denoting parts of the night. Thus—द्विरात्रम् 'an aggregate of two nights'; पूर्वरात्रः 'the earlier part of the night.'

(f) सखि becomes सख³. Thus—प्रियसखः 'a dear friend.'

^{1, 2, 3}, राजाहःसखिभ्यश्च—5. 4. 91.



561. When the first part of the compound is सु, किम् (implying censure) or the negative अ, the above-named changes generally do not take place. Thus—सुराजन् (Nom. सुराजा) 'a good king'; किंसखि (Nom. किंसखा) 'a bad friend.'

562. The following words are considered as Tatpuruṣas of a more or less irregular kind¹—  
 उच्चनीचम् 'high and low'; राजान्तरम् (अन्यो राजा) 'another king'; ग्रामान्तरम् 'another village'; अकिंचनः 'a man who possesses nothing'; चिन्मात्रम् 'that which is intelligence only'; अहंपूर्विका 'emulation' (अहं पूर्वमहं पूर्वमिति यस्यां क्रियायामभिधीयते सा). This class of compounds is called मयूरव्यंसकादि.

563. In some Karmadhāraya Compounds the first member represents a compound the second member of which is dropped. Thus—  
 देवब्राह्मणः = देवपूजको ब्राह्मणः 'a Brāhmaṇa who worships the gods.' Such compounds are called मध्यपदलोपिन्.

564. It must be observed that in far the greater number of cases the formation of a Tatpuruṣa Compound is optional, and that hence the two words constituting the compound

¹ मयूरव्यंसकादयश्च - 2.1.72



may be used separately also ; *e.g.*, नीलमुत्पलम्, instead of नीलोत्पलम्. In a few cases only the formation of the compound is compulsory ; *e.g.*, कृशासपः (when used as the name of a certain species of snakes).

565. And further it has to be noted that although the range of the formation of Tatpuruṣa Compounds is very wide, there are numerous restrictions (which are best learned by practice). An important case of such restriction is that nominal bases in त्व or अक, denoting an agent, are not compounded with nouns in the genitive case. Thus from अपां स्रष्टा 'the creator of waters' we cannot form अप्स्रष्टा ; nor can we form ओदनपाचकः from ओदनस्य पाचकः । But there are exceptions to this rule also, *e.g.*, देवपूजकः 'one who worships the gods.'

### Bahuvrīhi Compounds.

#### बहुव्रीहि-समास

566. Bahuvrīhi Compounds may be called attributive or possessive compounds, in as much as they generally express an attribute belonging

to something else¹; the first member of the compound determining or qualifying that which is expressed by the second member. Thus—पीताम्बरः (yellow-robe) 'a person who wears a yellow-robe'; दीर्घबाहुः 'long-armed'; वीर-पुरुषः '(a region, etc.) the men in which are heroes'; देवदत्तनामा (Nom. of नामन्) '(a man) whose name is Devadatta'; चिन्तापरः '(a man) whose highest aim is thinking'; इन्द्रादयः (Nom. Plu. of इन्द्रादि) 'those who have Indra for their first' (*i.e.*, 'Indra and the other gods'); त्रिलोचनः 'he who has three eyes, *i.e.*, Siva'; दण्डहस्तः 'a man who has a staff in his hand' ('a man carrying a staff'); त्यक्तनगरः 'a person who has left the city.'

567. Bahuvrīhi Compounds require to be resolved by means of relative clauses in which the relative pronoun appears in a case other than the nominative; while the two or more members of the compound as a rule stand in the same case, generally the nominative case. The examples given above are resolved as follows—पीतमम्बरं यस्य सः ; दीर्घो बाहु यस्य सः ; वीराः पुरुषाः यस्मिन् सः ; देवदत्तो नाम यस्य सः ; चिन्ता परं

¹ अनेकमन्यपदार्थ—2. 2. 24.



यस्य सः ; इन्द्र आदिर्येषां ते ; वीणि लोचनानि यस्य सः ;  
दण्डो हस्ते यस्य सः ; त्यक्तं नगरं येन सः ।

568. In agreement with their adjectival function Bahuvrīhi Compounds throughout take the gender of that word an attribute of which the compound expresses. Thus, in the above, देवदत्तनामा '(a man) whose name is Devadatta' (although नामन् is Neuter); रूपवद्भायः 'a man who has a handsome wife (भार्या).'

569. Certain compounds of this class require to be resolved with the help of an इव. Thus—विद्युत्प्रभः 'one whose brightness (प्रभा) is like that of lightning' (विद्युत इव प्रभा यस्य सः) ; चन्द्रानना 'moon-faced' (चन्द्र इवाननं यस्याः सा).

570. In resolving बहुव्रीहि Compounds the first part of which is a preposition, a verbal form may have to be employed. Thus—प्रपर्णः '(a tree, etc.) from which the leaves have fallen' (प्रपतितानि पर्णानि यस्मात् सः) ; निस्तेजाः (Nom. Sing. Masc. of निस्तेजस्) 'a man devoid of energy' (निर्गतं तेजो यस्मात् सः).

571. (a) Some compounds formed of indeclinable words or numerals or आसन्न, अदूर or अधिक with numerals—which are considered to be Bahuvrīhis—show certain irregularities in form.



Thus उपदशाः (from दशन्) 'about ten' (दशानां समीपे ये सन्ति ते उपदशाः) ; द्वित्राः (from द्वि and त्रि) 'two or three' ; आसन्नविंशः 'nearly twenty' (विंशतेरासन्नाः) ; त्रिचतुराः 'three or four.'

(b) दक्षिणपूर्वा (Fem. Sing.) 'south-east' and similar compounds ; केशाकेशि (Neut. Indec.) 'seizing each other by the hair' ; दण्डादण्डि (Neut. Indec.) 'beating each other with sticks,' are likewise classed as Bahuvrihis.

572. When the first member of a compound is a feminine form derived from a corresponding masculine form by means of the suffix आ or ई, the masculine base is used, provided the second member of the compound be a feminine form. Thus—'रूपवती भार्या यस्य सः' is represented by the Bahuvrihi 'रूपवद्भार्यः' ; 'चित्रा गावो यस्य सः' by चित्रगुः । But on the other hand, गङ्गाभार्यः (where गङ्गा is not formed from a corresponding masculine). There are exceptions ; thus—कल्याणीप्रियः 'one to whom a virtuous woman is dear' ; ब्रह्मणीभार्यः 'one who has a Brahmin woman for his wife' ; सुकेशीभार्यः 'a man who has a woman with beautiful hair for his wife.'

573. Bahuvrihi Compounds, the last member of which is a feminine noun ending in ई or ऊ,



or a noun ending in ऋ, take the suffix क. Thus—  
बहुनदीकः '(a country, etc.) in which there are many rivers'; सपत्नीकः '(a man) accompanied by his wife'; मृतभर्तृका 'a woman whose husband is dead.' The same suffix क is taken either necessarily or optionally by many other Bahuvrīhi. Thus बहुमालः or बहुमालाकः or बहुमालकः 'one who has many garlands.'

574. महत् used as the first member of a Bahuvrīhi becomes महा. Thus—महाबाहुः 'one who has big arms.'

575. सह used as the first member of a Bahuvrīhi generally becomes स. Thus—सपुत्रः (or सहपुत्रः) 'one together with his son.' But सह remains in benedictions—स्वस्ति रात्रे सहपुत्राय सहामाख्याय.

576. Some nouns undergo certain changes of form when used as the last members of Bahuvrīhi Compounds. The most important cases are as follow :—

(a) अक्षि becomes अक्ष. Thus—लोहिताक्षः 'red-eyed.'

(b) गन्ध becomes गन्धि¹ after सु, सुरभि and similar words, provided the smell is inseparably connected with that of which it is predicated.

¹ गन्धोदुत्-पुति-सु-सुरभिभ्यः—5.4.135.



Thus—सुगन्धि जलम् 'water having a sweet smell.'  
But सुगन्ध आपणिकः 'a shopkeeper dealing in perfumes.'

(c) दन्त becomes दत् after सु, and after numerals, provided the compound is meant to indicate a certain age. Thus—द्विदत् (Nom. Masc. द्विदन्, Fem. द्विदती) 'having two teeth.'

(d) धनुस् becomes धन्वन्¹; thus शाङ्गधन्वन् (Nom. न्वा) 'having a bow made of horn' (a name of Viṣṇu).

(e) धर्म becomes धर्मन् provided the former part of the compound consists of one word² only. Thus—विदितधर्मन् 'one who knows the law.'

(f) नासिका becomes नस. Thus—उन्नसः 'high-nosed.'

(g) पाद becomes पाद् after numerals and सु, also in some other compounds. Thus—द्विपाद् 'biped'; व्याघ्रपाद् 'having feet like a tiger.'

(h) प्रजा and मिधा become प्रजस् and मिधस् after सु, दुः and negative अ. Thus—अप्रजस् (Nom. Sing. Masc. अप्रजाः) 'without offspring.'

¹ धनुष्य—5.4.132.

² धर्मादनिच् केवलात्—5.4.124.



## Dvandva Compounds

### इन्द्र-समास

577. Dvandva Compounds consist of two or more nouns, which, if not compounded, would be connected by च¹ ('and'); hence they may be called Copulative Compounds. They are of two different kinds according as the objects denoted by the members of the compound are viewed as merely conjoined but fundamentally separate (इतरतर-इन्द्र); or as constituting an aggregate or complex, of which the members form parts only (समाहार-इन्द्र).

In the former case the compound takes a dual or plural termination, according as the members are two or more, and the gender of the final noun is the gender of the whole. Thus—रामलक्ष्मणौ 'Rāma and Lakṣmaṇa'; ब्राह्मणक्षत्रियविशूद्राः 'a Brāhmaṇa, a Kṣattriya, a Vaiśya and a Śūdra'; कुक्कुटमयूरौ (Du. Fem.) 'a cock and a pea-hen.'

578. Samāhāra-Dvandvas are singular and neuter.

(a) In the case of words denoting limbs of the body, parts of an army, inanimate objects,

¹ चाद्ये इन्द्र: - 2.2.29.



names of rivers of different gender, countries, insects, animals between which there is natural enmity, the Dvandva Compound has always the समाहार form. Thus पाणिपादम् (पाणी च पादौ च) 'hands and feet'; रथिकाश्वारोहम् (रथिकाश्च अश्वारोहाश्च) 'charioteers and horse-men'; गङ्गाशोणम् (गङ्गा च शोणश्च) 'the rivers Gaṅgā and Sona' (but गङ्गायमुने); अहिनकुलम् (अहिश्च नकुलश्च) 'snake and ichneumon' (which are natural enemies).

(b) In certain other cases—as when names of trees, deer, grass, corn, condiments, beasts, birds are combined—the Samāhāra form is optional. Thus—प्लक्षन्त्यग्रोधम् or प्लक्षन्त्यग्रोधाः 'Plakṣa and Nyagrodha trees'; व्रीहियवम् or व्रीहियवाः; दधिघृतम् or दधिघृते; गोमहिषम् or गोमहिषाः ।

(c) Words of opposite meaning¹ (not qualifying things) also form समाहार compounds. Thus—शीतोष्णम् 'hot and cold.' But शीतोष्णे जले.

(d) पूर्व and अपर, उत्तर and अधर form पूर्वापरम् or पूर्वापरि, अधरोत्तरम् or अधरोत्तरे.

(e) Words denoting fruits, parts of army, herbs, deer, birds, insects, corn or grass, however,

¹ विप्रतिषिद्धं चानधिकरणवाचि - 2.4.13.



form Samāhāra Dvandvas only when in the plural. Hence वदं च आमलकं च forms वदरामलके (not-कम्); रथिकय अश्वारोहय forms रथिकाश्वारोही (not-हम्).

(f) अहोरात्र: 'the period comprising a day and a night' is irregular in gender.

579. There are special rules determining the order of words in Dvandva Compounds.

(a) Words ending in इ or उ should be placed first. Thus—हरिहरौ 'Hari and Hara.'

(b) Words ending in अ and beginning with a vowel should be placed first.¹ Thus—इशक्वणी. This rule prevails over Rule (a); hence इन्द्राग्नी 'Indra and Agni.'

(c) Words that have fewer syllables should come first.² Thus—शिवकेशवौ. This rule prevails over (a) and (b); thus—वागग्नी 'Vāc and Agni.'

(d) In general the more important word should be placed first; hence the higher caste, the elder brother, etc., have the first place. Thus—युधिष्ठिरार्जुनौ.

(e) In a number of cases the position is optional; thus—केशश्मश्रू or श्मश्रुकेशौ; धर्मार्थौ or

¹ अजायदन्तम्—2. 2. 33.

² अल्पाक्षरम्—2. 2. 34.



अर्थधर्मौ ; शब्दार्थौ or अर्थशब्दौ ; कामार्थौ or अर्थकामौ ; गुणवृद्धौ or वृद्धिगुणौ. In other cases the position is contrary to the above rules ; thus—उलूखल-मुसलम् ; शूद्रायम् ; अक्षिभ्रुवम्.

580. When two nouns ending in ऋ,¹ implying relationship, or connection by priestly functions, form a Dvandva, the ऋ of the former is changed to आ. Thus—मातापितरौ 'father and mother' ; होतापोतारौ 'the Hotr and Potr.' —The same change takes place when a word implying relationship is compounded with पुत्र ; thus—पितापुत्रौ.

581. When the names of deities viewed as associated with each other² form Dvandva Compounds आ is generally substituted for the final vowel of the former member. Thus—मित्रावरुणौ ; अग्नामरुतौ.

582. The इ of अग्नि, followed by सोम or वरुण is lengthened—अग्नीषोमी.

583. Similarly, although with some irregularities—द्यावापृथिव्यौ (द्यौश्च पृथिवी च) ; द्यावाभूमी.

584. जाया and पति form जायापती 'husband and wife' ; for which दम्पती may be substituted.

¹ आनङ्कृतौ इत्ये—6. 3. 25.

² देवताद्वन्द्वे च—6. 3. 26.



585. When the final letter of a समाहारद्वन्द्व is a letter of the च-वर्ग or ट् or ष् or ह्, अ is added to it. Thus—ऊत्तोपानहम् (ऊत्त + उपानह्) 'umbrella and shoes.'

### Saha-supā Compounds.

#### सह-सुपा-समास.

586. There are certain compounds which, under the rules as to the four special classes of compounds described so far, cannot be included in any of those classes. Such compounds are viewed as 'mere compounds' or 'compounds in general,' and are termed सह-सुपा Compounds. The term explains itself as follows. The phrase सुप् सह सुपा 'a word having a case termination joined with (another) word having a case termination' states the essential feature of most Samāśas (which consist of a combination of two case terminations; it having of course to be kept in mind that in the finished Samāsa the case termination of the first member is dropped). सह-सुपा (short for सुप् सह सुपा) is, therefore, employed to denote words which are 'Compound in general' without belonging to a special class.

An example of this type of compounds is  
भूतपूर्वः—पूर्वं भूतः 'what existed previously.'

### Ekaśeṣa.

#### एकशेष.

587. This term is applied in Sanskrit Grammar to cases where instead of a combination of several words having the same Prātīpadika form, one word only is employed, the case termination of which indicates the number (dual or plural). Thus, on the Ekaśeṣa principle, the dual रामौ replaces रामश्च रामश्च; the plural रामाः replaces रामश्च रामश्च रामश्च.

588. Where the Ekaśeṣa¹ represents words, having different genders but otherwise identical in form, the termination of the masculine gender is retained. Thus—हंसौ for हंसी च हंसश्च; ब्राह्मणौ for ब्राह्मणी च ब्राह्मणश्च.

589. The same principle is extended to some words dissimilar in form but akin in meaning. Thus—भ्रातरौ is used for भ्राता च स्वसा च; पुत्रौ for पुत्रश्च दुहिता च; पितरौ for माता च पिता च (but also मातापितरौ); श्वशुरौ for श्वश्रूश्च श्वशुरश्च (but also श्वश्रूश्च श्वशुरौ).

¹ पुमान् नित्या - 1.2.67.



## CHAPTER VIII.

### SECONDARY SUFFIXES

#### तद्धित

590. In Chapter V it was mentioned that nominal bases are formed from roots by means of primary suffixes (कृत्); *e.g.*, कार्य्य and कारक from the root कृ. Now, there is a further important class of suffixes by which new words are formed from nominal bases. These suffixes are called तद्धित, or 'Secondary' suffixes.

591. The Taddhita suffixes—of which there are many kinds—express various senses such as 'descended from,' 'produced by,' 'made of,' 'connected with,' 'proclaimed by,' etc. Some of them produce changes in the words to which they are added. Thus before the Taddhitas अ, य, इ, एय and others, the first vowel of the base generally takes Vrddhi, and certain terminations of the base are dropped. Thus—

(a) वासुदेवः 'the son of Vasudeva'; औत्सः 'a descendant of उत्स'; औपगवः 'a descendant of उपगु'; ऐच्छाकः 'a descendant of ईच्छाकु'; और्णः 'made of wool,' from ऊर्ण; दैवः 'belonging to the gods,'



'divine,' from देव; शैषः 'belonging to the summer,' from शीष्; सांवत्सरः 'yearly,' from संवत्सर; पार्थिवः 'lord of the earth,' from पृथिवी; मौनम् 'silence,' from मुनि; यौवनम् 'youth' from युवन्; सौहार्दम् 'friendship,' from सुहृद्; चाक्षुषः 'visible,' from चक्षुस्. From व्याकरण there is formed वैयाकरणः 'grammarian.'

(b) दाक्षिः 'the son of Dakṣa'; वैयासकिः 'the son of Vyāsa.'

(c) वैनतेयः 'the son of Vinatā'; भागिनियः 'the son of a sister (भगिनी).'

(d) राज्यम् 'kingdom,' from राजन्; गार्ग्यः 'descended from Garga'; दैव्यः 'divine,' from देव. *Without Vrddhi*, दिव्यः 'celestial,' from दिव्; दन्त्यः 'dental,' from दन्त; यशस्यः 'glorious,' from यशस्; सख्यम् 'friendship,' from सखि.

592. Other Taddhitas of very frequent use before which the vowel of the base is not changed, are—

त्व and ता, which form abstract nouns. Thus from गो—गोत्व 'cowhood', 'the class characteristics of a cow'; भीरुता or भीरुत्व 'cowardice,' from भीरु.

593. इमन्, which forms abstract nouns from adjectives denoting colour and some other adjectives. Thus—शुक्लिमन् (Masc. Nom. Sing.



शुक्लिमा) 'whiteness,' from शुक्ल; महिमन् 'greatness,' from महत्.

594. वत्, मत्, इन्, विन्, मिन्, which form possessive adjectives. Thus—गुणवत् (Nom. Sing. Masc. गुणवान्) 'possessing good qualities'; विद्यावत् 'wise'; ज्योतिष्मत् 'possessed of light'; धनिन् 'wealthy,' from धन; यशस्विन् 'famous'; वाग्मिन् 'eloquent' (from वाच्).

595. वत् (Indecl.) forms adverbs denoting 'like' that to which वत् is added. Thus ब्राह्मणवत् 'like a Brāhmaṇa.'

596. मय forms adjectives denoting 'made of' or 'abounding in' that to which मय is added. Thus—काष्ठमय 'made of wood'; अन्नमय 'abounding in food.'

597. तस् forms adverbs having the sense of an ablative. Thus—आदितः 'from the beginning'; ग्रामतः 'from the village'; उभयतः 'from both sides'; सर्वतः 'from all sides.'

598. त्र forms adverbs having the sense of a locative. Thus—सर्वत्र 'everywhere'; अन्यत्र 'in other places.'

इति शिवम् ।